

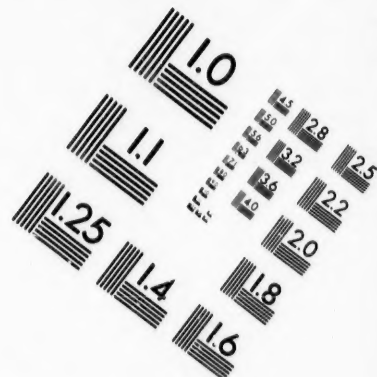
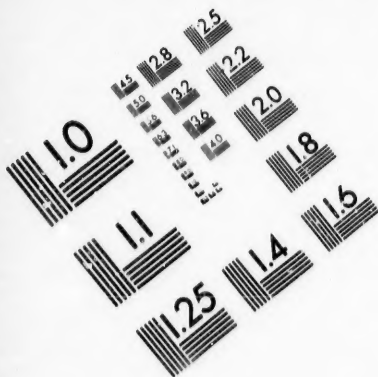
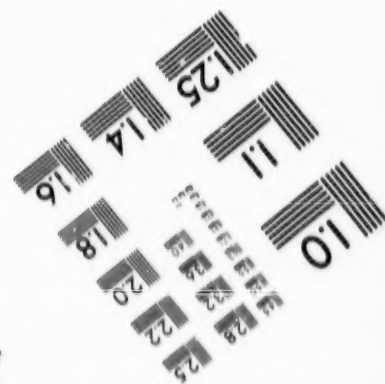
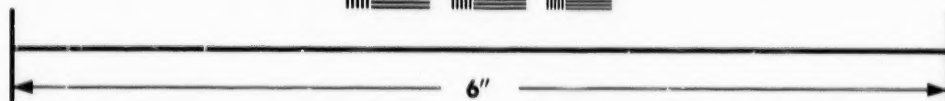
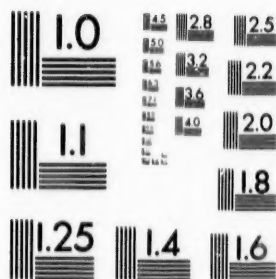


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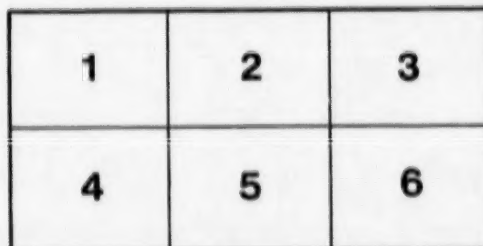
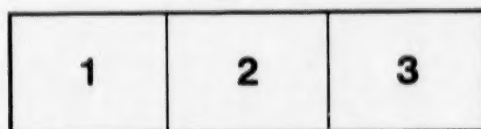
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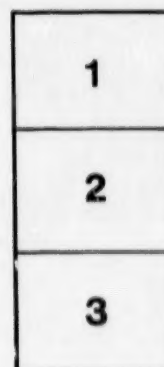
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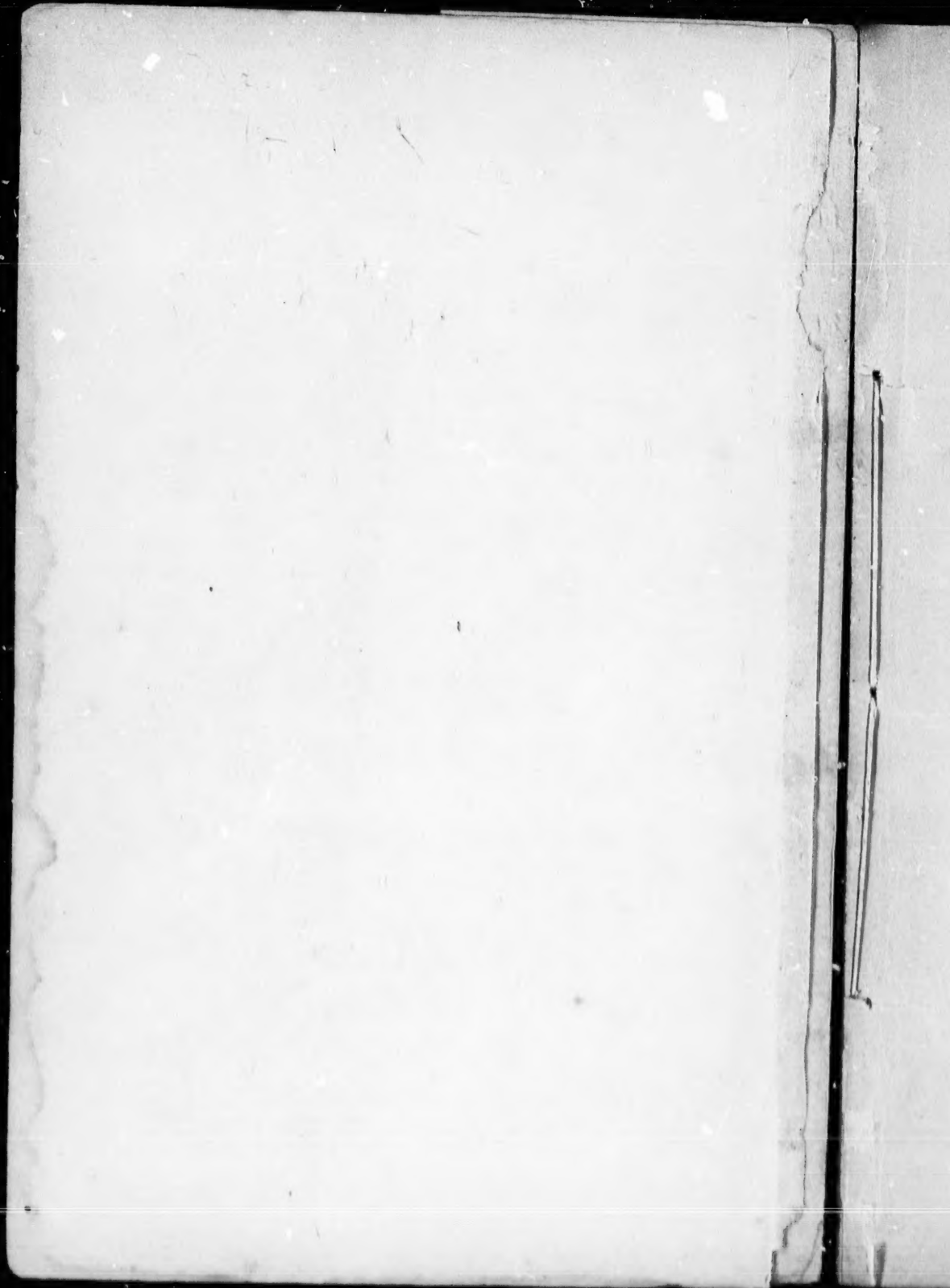
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COMMUNICATIONS

FOR

FULL MEMBERS

GIVEN TO

JOHN WROE.

From the First Month to the Twelfth Month, 1859.



GRAVESEND:

PRINTED FOR THE SOCIETY SURNAMED ISRAELITES.

1860.

COMMUNICATION

FIELD MEMORANDUM

1941-1942

U.S. DEPARTMENT OF AGRICULTURE

FOR
FULL MEMBERS,
1859.

Gravesend, 27th of 12th month, 1858.

John Wroe, after speaking for some time during the meeting, at Gravesend, uttered the following prophecy:—"Thus saith the Lord: there shall be neither peace this year, nor yet the next year, and England shall suffer." *

Written from John Wroe's mouth by Edward F. Hutchins.

Wakefield, 2nd of 1st month, 1859.

Sabbath hour.

Joseph Shaw, I am moved upon to put the following question unto thee.

Question.—Is it man or woman that sews the fig leaves together—whether is it the male or female, for is not the female a fig leaf?

* This communication was omitted to be placed in the yearly Book for 1858, which is the reason it is put in here.

Answer.—I do not know but that they are both alike.

Question.—It is said they sewed fig leaves together.

Answer.—They is plural.

Question.—If the male or female tell it not to their children, which is the worst?

Answer.—The female in that point.

Question.—But if a female tell the male or female how to conduct themselves, does she then sew fig leaves together?

Answer.—No.

Thou hast answered truly, Israel will not sew fig leaves together.

Question.—Paul said, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Rom. vii. 15. He did not allow the evil in the flesh, but confessed that he did not, and his spirit brought him to confess it. Was that repentance?

Answer.—Yes, repentance.

Question.—When the tree was set before Adam did he wait? Did not Jehovah tell him not to eat, though he was liable, and does he not now say it to the young man, and to the old and gray headed man? But do not the world say that the tree will not hold in such a state? Do not the doctors tell them so, and do they not sow the evil seed?

Answer.—Yes.

Question.—Man must be subject to the law of his country, but there is another law—what shall I liken it to? It is like a rat entering into a trap, and cannot get out again. Paul confessed, and through that condemns the flesh; his spirit confessed it, and this is all that God requires.

I will make another comparison: If a man does not allow a thing, and he forsakes it, whether is that for soul or body, for if he turns to the Lord it says he shall live?

Answer.—For the body.

Thou hast answered wisely.

Question.—If a man go from the visitation, and condemns that spirit, and says it is from the evil, and that it is of the devil. Can that man live?

Answer.—No.

Thou hast answered wisely, because he had acknowledged it, and done contrary, and is under both the sentences; for if he had said my spirit condemns the flesh, would he not have confessed?

Now I will put it the contrary way. If a man has railed upon his brother, has he not against his Creator? Does he not despise that flesh which has overcome his own spirit? If any of the house of Israel know one that is of the corrupt tree, will it not be by their flesh telling them—will not that be against them?

Answer.—Yes.

The leprosy and blotches in the flesh. Then the Spirit saith, What hast thou done? Then it is death to the body, which has to have an incorruptible body; if the soul has repented it is raised a spiritual body, which cannot be handled. Behold! till that time it sleeps, and is as a natural man who sleeps and dreams, though it sees substance, but not with the mortal eye. But when the mortal eye meets with the immortal eye, it fashions them like unto his glorious body. I have another question to put unto thee.

Question.—If a man fall from the visitation, and joins the Protestant church, and upon sacrament day goes to take the sacrament, we will suppose it was thyself, and thou knows the priest at Stanley, would thou not shame to go and take the sacrament from him?

Answer.—I believe I should shame.

Thou hast answered wisely.

Let them that stand steadfast not boast, lest they turn away and become as the unjust steward, for I say in the name of the Lord, as Paul said, I have

done that which I do not allow, my flesh condemns me, and my spirit tells what I have had for my stewardship, and what every man has had.

Written from John Wroe's mouth by Benjamin Eddowes.

*Melbourne House, Wrenthorpe, near Wakefield,
7th of 1st month, 1859.*

Sabbath hour.

Now we must observe one thing, man remained not in that one immortal Spirit, and that graft which he has in himself, he has it in his blood. Then was that of Satan's planting or God's when death overcame him, for this is the question? When God plants, death has no power over them, and this will be that greater work which will be done than was worked in our Lord. Jesus had to die for them that were dead, that God might bring them to life with him in the resurrection, yet they were planted by the evil. Jesus planted in that one immortal Spirit when he was baptized at the river Jordan. And when the house of Israel are planted, their planting will be a greater work, and it will be done in the twinkling of an eye—their blood becoming flesh, the spirit being the life of them.

Now I must speak of the law. Whose planting are those who are planted before the seven days are up, or before the issue has ceased running? But that sown after the seven days is called of the holy seed; and if the holy seed be sown, then God has planted that. But man cannot sow that, yet it says let both grow together until the harvest, then he will send forth the woman, mortal and immortal, to break off the boughs; and they shall kindle a fire, and burn them root and branch. Then will God plant his own graft into them, and man will have the graft

of the living God in himself, for God will be the root and branch of them. But many shall lose their salt before that day. Man and woman have salt one towards another before they are joined by the laws of the country; but do not many lose that salt afterwards, which causes them to be divided, though the laws of the country bind them to maintain one another; then is not their love then as water spilt upon the ground? Do not some men give their salt to others, going whoring after an whorish woman, and women after an whoring man? Then can they have that savour which was before? Does it not bring strife and vexation of spirit—hating and disputing? But that man and wife who lose not their salt, follow on until they are salted of God, of that one immortal Spirit. How have they kept it? By prayer; but it is no prayer for the body which is seen one of another, whether it be of the wife or husband; then if it is not seen one of another it is known of Christ; for when they enter the closet, which is the heart, it is in secret between God and themselves, for we are one's apiece.

Though a messenger is sent to and fro to warn the people that the two-leaved gates are open, what is it if God has given him no salt? Male and female are each one for themselves. By and by Jews and Gentiles, and all nations, will be grafted into Jesus, and then into Christ, which is called the vine, then they will bear of the vine, and not of the olive. But are ye aware the olive trees die? But those that the vine abides in overcome death, sin, hell, and the grave.

Some say Christ dies. Does the vine die? O man! learn and understand! If the Spirit of him that raised up Jesus—that is the soul of Jesus—he that raised up Christ, the body being called Christ, shewed the same body alive immortal. Ye see grafted into Christ bears death. All religions cannot discern this, but it is true; this is that greater work.

Jesus had to suffer death to conquer death. But when he laid down the body he had power to take it again, because he was in Christ, the branch, and dwelt between the root and branch; the root died, but the branch lived. My wife's body is dead, yet is called Wroe. But if the Spirit of God, which raised up the body of Jesus, dwell in man, it raises him from mortal to immortality.

Observe one thing: when it says Christ died, he had left the body; but when it was raised the life of Christ was in it, and it was planted by that Spirit. Then it asks us one thing, will he plant it in an unclean thing? Then our bodies must be washed from all filthiness before that one immortal Spirit can be planted therein, then will man dwell between the root and branch.

Written from John Wroe's mouth by Benjamin Eddowes.

Wakefield, 16th of 1st month, 1859.

Sabbath hour.

Question.—Benjamin Eddowes, whose wife is the woman in her separation?

Answer.—The wife of Satan.

Question.—Then she became of the watchman of the night?

Answer.—Yes.

Question.—Then there is another watchman, is there not, who is the watchman of the day?

Answer.—Yes.

There is an appointed time when the watchman of the night was to be driven out, for at the mouth of two or three witnesses the matter was to be established.

Now there has been two witnesses, Enoch in the first dispensation, and Elijah in the second dispensation, and he was under the law, still Satan was the

watchman of the night, but on the fourth day there came another watchman, the Lord Jesus Christ, who was so named before he was conceived in the womb, and he was set a light of the watchman of the day, to overcome the watchman of the night. At the river Jordan he was grafted into the Spirit of Zion, being Christ and Jerusalem above.

This asks the public of the whole world, while the branch abode in him, whether he overcame the watchman of the night, for he said, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." John xiv. 30.

Now it asks the whole world whether he bore incorruptible or immortal fruit while the branch abode in him. While the branch was in him he bore immortal fruit.

Now it speaks of a cedar tree from which a branch or twig was taken, and planted upon a great mountain. This is that branch that abode in him. Now it asks the public at large of the world, even those seeking the salvation of the soul, but who do not find it; and it asks thee, Joseph Shaw, when the branch was taken from him, whether did he bear incorruptible or immortal fruit?

Answer.—Incorruptible.

This is for all the world to know, and this is that secret, all that dwell in that branch, and who become of that covenant, shall bear the light of.

Question.—Is he not called the Lamb of God slain before the foundation of the world, to overcome the watchman of the night? Then though he was the watchman of the day he bore incorruptible fruit. Jesus bore incorruptible fruit for the dead, for did not the other watchman slay him?

Answer.—Yes.

Question.—Thou means Satan?

Answer.—Yes.

Question.—The wicked one?

Answer.—Yes.

Question.—Thou has answered wisely, he bore a spiritual body for them that were dead?

Answer.—Yes.

Question.—Then he was the watchman of the night?

Answer.—Yes.

Question.—How long; was he not forty days the watchman of the night?

Answer.—Yes.

Question.—Three days he shewed a spiritual body, and upon the fourth day an immortal body, he then being both the watchman of the day and of the night, and he overcame all, and Satan, for he said, "I am the resurrection, and the life." John xi. 25. He overcame sin, death, hell, and the grave for those who are of the watchman of the night. But can the branch bear fruit of itself except it abide in the vine?

Answer.—No.

Question.—Then thou art first to be grafted into the watchman of the night?

Answer.—Yes.

Question.—That is unto him who overcame the other watchman. Our Lord Jesus Christ is called the watchman of the night and of the day, and without him there would be no resurrection at all, for he is the resurrection of those who died during the four thousand years before he came, then was Satan driven out of the field. But Satan drives those out who do not abide in the vine. Every man must be grafted into the vine, but the house of Israel must be grafted a second time, which is the vine into them. The house of Israel must first be as the watchman of the night. Then if he be grafted a second time, and is of the immortal, is man slain by Satan?

Answer.—No.

Question.—Jesus Christ bore the sin of the whole world?

Answer.—Yes.

Question.—For the bodies of Adam and all his

branches. Then is it not "worthy the Lamb?" Must not the graft bear of the root?

Answer.—Yes.

Question.—Grafted into Christ is to bear incorruptible fruit till he rose. "If the Spirit of him that raised up Jesus," that is the resurrection of the dead, he that raised up Christ from the dead, to shew a spiritual body for the dead, shall also quicken your mortal bodies. He shewed the spirit, soul, and body in one. Christ is the same Spirit, yet there were two risings. Then what spirit was it that shewed the incorruptible and immortal fruit?

Answer.—Christ.

Thou hast answered wisely.

Question.—It was Christ Jesus that raised the soul for the resurrection of the dead, and Christ raised up the body when the branch descended?

Answer.—Yes.

Thou hast answered wisely.

Question.—Then if the branch dwell in you, he shall quicken your mortal bodies, and fashion it like unto his glorious body; this is the mighty work of the Lord Jesus Christ. But man must have the branch grafted into him, then he will become the watchman of the night and of the day; but if only grafted into Christ they bear death?

Answer.—Yes.

Question.—Then whatever stock a branch is grafted into it bears of the graft?

Answer.—Yes.

Question.—Then is it not well to be a gardener, that they may know the grafts?

Answer.—Yes, if they understand it.

Question.—Thou hast answered wisely, the one grafting is a comparison of the other. Then if a graft be put in, let the stock be what it may, it still bears of its own kind?

Answer.—Yes.

Upon reading explanation to law 2nd of Second

Book of the Laws of God, page 46, John Wroe put the following question to Joseph Shaw.

Question.—Was not Jesus sold for thirty pieces of silver?

Answer.—Yes.

Question.—Then he was sold for that transgression, and the pieces Joseph was sold for are equal with those that Jesus was sold for; for Jesus was in the loins of his father and mother when Joseph was sold. Satan refused to give this virgin because he was the watchman of the night. Every man must overcome as the Lord Jesus Christ did, then the heavens will be opened, and the Spirit of God will descend; for John was told that upon whomsoever the dove descended the same was he; and when that branch descends upon any man, the same is of the house of Israel, and he will bear immortal fruit, and never see death. Jesus was sold for them that die under the transgression of the soul; then was not Jesus called after the dead?

Answer.—Yes.

Thou hast answered wisely. The children cannot understand unless these questions be asked; and it is that branch that teaches me, and I teach the people, that they may understand. But what is the reward to me if I lose my body?

Written from John Wroe's mouth by Benjamin Eddowes.

*Melbourne House, Wrenthorpe, near Wakefield,
20th of 1st month, 1850.*

Inquiry of Richard Howorth, of Newchurch, with answer.

Question.—If the leader of the singers of a body of members is bound to the twelve tunes that come from the Press, and none else?

Answer.—No practice meeting is allowed but for that purpose, that they may learn the tunes. So every one is left to their own will whether they will serve the incorruptible God or the immortal, and yet they both make one God, for he is the divider of them both.

Inquiries of John Gill, of Newchurch, with answers.

First.—Joseph Corry, of Ashton, says, that in the Doorkeepers' Guide, Law 11, that neither the dispensation in the commandment, nor the laws, are to be read before preaching. He desires to know how they are to do if no preacher be there, and if it be right to read one of the twelve sermons?

Answer.—They can, if there be no preacher there, but no other writings to be read.

Second.—As tithe accounts are to be burned by the doorkeepers, does this mean the head doorkeepers also?

Answer.—All accounts, let them be where they will, after they have been settled, are to be burnt, but the accounts and books at the Press are to be preserved.

Third.—Can two bodies be made into one if they agree to do so, living three miles from each other, or are they bound to live within a mile and a half of each other?

Answer.—There is no tie of the distance; such inquiries is to put a yoke upon others which they will not carry themselves.

(Signed)

J. A. J.

This is a command from the Lord: That no officer throughout the whole twelve tribes shall trade or traffic with money belonging to the society; but all

officers, if they put money into the bank, the door-keeper or judge, or the doorkeeper of a nation, must have the officer that is under him, who must both sign the money that is put into the bank, which must be put in in the name of Elizabeth Deane, Gravesend, Kent, and when they draw it out they must sign it again. And for Elizabeth Deane, she shall draw no money out without John Wroe's signature, nor John Wroe without her signature, that each one may have the immortal Spirit, with their spirits, as a witness.

(Signed)

J. A. J.

*Melbourne House, Wrenthorpe, near Wakefield,
21st of 1st month, 1850.*

Sabbath hour.

Ann Kishy, I am moved upon by the immortal Spirit to put the following question unto thee, and do not answer it hastily, that it may stand between God and man.

Question.—If thou had a child which had threatened to take thy life, could thou leave it anything?

Answer.—According to the natural man I could not.

Question.—Has not the wicked something left at the final resurrection, for are not their spirit and soul then brought together?

Answer.—Yes, there is.

They are then as the angels of God, for does it not say there is something laid up for the rebellious, which is kept hid from them till the time? Do not some men go and defile a virgin, and after they have defiled her do they not leave her, and loathe her, and the fruits she bears? All the house of Israel must be loathed by the wicked, but that shall be nothing

to what they will have to bear through their own fruits.

Question.—How dost thou understand this passage, "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul." Micah vi. 7. Whom did that immortal seed give that for—was it for the seed of the firstborn, or for him that was slain?

Answer.—Him that was slain.

Question.—Then if the house of Israel is of that seed to be made immortal, how come they of that seed when it had no issues?

Answer.—Seth was given in his stead.

Question.—Now thou hast answered wisely, Jesus was slain the same as he who was slain by the firstborn, but when the body was raised it was called Christ. What is that blade of the sword which was placed, lest man should take of the tree of life?

Answer.—In the word it says it was the menses of the woman.

Question.—Is not death that sword?

Answer.—Yes, it was death to touch that.

Question.—Death is that sword—it is that blade which turns every way until the time. Now is there not a number of days before a woman is purified?

Answer.—Yes, seven days.

Question.—Then is not the blade of the sword for ever, and eternal to those not prepared? And was not these laws unto him who was slain by the firstborn? Is not the seven days after the separation as the seven thousand years?

Answer.—Yes.

The seventh takes place in the sixth, for it is transgression that keeps us from the tree of life. Man's eyes not being opened, he is through lust been chained and handcuffed from it.

In some countries, when the woman is in her uncleanness, she has a hut to herself, and the man has a hut to himself, unless he has another wife, but he must not come near the one in her uncleanness. But

man and woman want strength in that immortal Spirit, for they must have free open arms and wills. But is it not being so; the woman clings round the man, and the man round the woman, and death is the sword that keeps them from the tree of life until the time.

Question.—Did Jesus make a will before he was slain?

Answer.—I cannot see clearly.

Question.—Is not the New Testament his will?

Answer.—I should think it is.

Question.—Now thou hast answered wisely. Does it not bind death from us?

Answer.—It will if we fulfil it.

Question.—Jesus said, "I can of mine own self do nothing." John v. 30. When a graft is put into a tree, is it not known by its fruit? And when a child is brought forth is it not known by its spirit?

Answer.—Yes.

Question.—Then when the graft of the Almighty is put in, will it not be called after the Almighty, for is it not the graft of God?

Answer.—It will.

Except we be grafted a second time we cannot be of him; the first graft is our father and mother, the second is by the Almighty. Paul speaks of this when he says, "And if some of the branches be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree. Boast not against the branches, for if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these which be the natural branches be grafted into their own olive tree." Rom. xi. 17—24.

They must be grafted a second time by Christ and Jerusalem, for as there is two in the first grafting, so is there in the second grafting. Bear these always on the mind, for there is Enoch, Elijah, and our Lord, and he shewed the two, one for the dead,

the other for the living, and he being the resurrection of the dead. God is called the God of the living, because the dead are brought to life, having a spiritual body; for though there be two immortal Spirits, they are but one in trinity, being three in one, and one in three.

Now many have died in this visitation, yet those left will receive them back again in the resurrection, for does it not say, "And every one that hath forsaken houses or brethren, or sisters or father, or mother or wife, or children or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Matt. xix. 29.

Now that is the meaning of the parable, they receive all back again in the resurrection.

Question.—Who did Jesus make his will to, for I am going to be taken away from you? Was it for those that were to die? How does thou understand it, for the house of Israel must have understanding, for there is to be no parable—no mystery, for all is to be declared upon the house tops. Is it to the dead or the living?

Answer.—To the living.

Question.—Is there not both the soul and the body, and are not the dead brought to the living?

Answer.—Yes, there is a portion for each.

Question.—Thy last answer is different to thy first. Is there not a portion for the body and a portion for the soul? And is there not a portion for the unbeliever?—is it not divided even unto the rebellious also? Is there not a portion for him that was the murderer?

Answer.—Yes, they are brought back to their former estate.

Question.—Then Satan will serve God?

Answer.—Yes.

I have another question to put to thee about the blade of the sword by that immortal Spirit.

Question.—Whether is it the male or the female that the sentence was passed upon?

- Answer.—I think upon the male.
Thou hast answered wisely.

Question.—Then the female is free?

Answer.—Yes, if she keep free.

Question.—Was she not under transgression when she did it?

Answer.—Yes.

Question.—Bear that in mind; was she not set to prove man? And do not women keep the meaning from their children? Did she not take of the evil?

Answer.—Satan caused the woman to take of it.

Question.—Now was not the evil placed therein?

Answer.—Yes.

Question.—Was not this temptation proved in Jesus with Satan, for through the evil being planted in the woman was not the inheritance divided, for does it not say, "A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." Luke xv. 12.

Answer.—Yes.

Question.—Whether is it the man or the woman that divides the inheritance, for I want thy answer, that the house of Israel may be strengthened by it?

Answer.—I think the woman divides it.

Thou hast answered wisely.

Question.—Adam could have refused it, but it was proved he did not.

Answer.—He was made subject to it.

Question.—Are not all churches, of whatever religion, that dwells upon the earth, afraid of the sword?

Answer.—Yes.

The sword cuts them from the mortal body. Is it not like the parable of Jesus: "The ground of a certain rich man brought forth plentifully: And he said this will I do: I will pull down my barns and build greater. But God said unto him, Thou fool, this night thy soul shall be required of thee." Luke xii. 16—20. Then he is separated till the soul and

spirit be united as the angels of God. The Lord had made this a stumbling-block to him.

What does Paul say of the law: "Do we then make void the law through faith? God forbid; yea we establish the law." Rom. iii. 31.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. iii. 24. That they who were dead in trespasses might be brought to life.

Now do not the Protestants read that? Are ye not called to know God? I want ye to seek the immortal life of the mortal body, and the law is our schoolmaster till the appointed time. Now then take care, lest ye turn back and leave the law, and call it foolishness.

Written from John Wroe's mouth by Benjamin Eddowes.

*Melbourne House, Wrenthorpe, near Wakefield,
28th of 1st month, 1859.*

Sabbath hour.

Question.—Ann Kisby, can a woman, when she sows seed, have the power to divide, or hand forth evil or good?

Answer.—Yes, she has that.

Question.—Then if she have a brute of a husband how can she do it?

Answer.—By looking to the Spirit to overcome for her.

Question.—Can she sow good seed if she sows any?

Answer.—It will be mixed with the tares.

Question.—She gives that which is evil?

Answer.—Yes, if she gives her evil.

Question.—Adam was overcome by Eve; it was planted there that man should not touch it, lest he

should die. Then does it not say, "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke xvi. 12. What is that?

Answer.—The other Spirit.

Question.—Now there is David Frazer, he has got a sum of money to go to Hull with, it belonging to another man. Now if he be faithful with it, has he not been faithful in that which is another man's?

Answer.—Yes.

Question.—If he be faithful will he not get his reward, which is his wages. But if he be not faithful in that which is handed to him belonging to another man, for money is as the evil; if he put a finger upon it not to be faithful, will he get his wages? What is his wages?

Answer.—That which he has laboured for.

Question.—What is it? Who shall give you your own? If thou hast done evil hast thou not done wrong—hast thou done aright?

Answer.—No, opposite.

Question.—What is money but a figure of the evil? Then if he be faithful, and can give an account of it, what is his wages if he has not handled it to defraud? If ye do what that immortal Spirit commands, are ye not friends, and all neighbours if we be faithful. Satan said unto the woman, "Ye shall be as gods, knowing good and evil." Gen. iii. 5. Now has not woman a great desire to bring forth her issue?

Answer.—Generally.

Question.—Then if she bring forth her image of her courses, is it not the image of evil?

Answer.—Yes.

Question.—Then if they have not been faithful, have they not to seek repentance, which is for the soul, from the second death, and the body goes in exchange for the evil. If ye have not been faithful who shall give you that immortal Spirit? Who shall give them the life of the soul at the first resur-

rection? Then if that is done for the soul, how much more for the body? Do they not submit to the priest for the salvation of the soul? Then how much more for the body? Ask it of him who has overcome sin, death, hell, and the grave. Then woman can sow good or evil, but if she be purified good, but if not purified tares.

Answer.—She does.

Question.—The Virgin Mary waited and looked unto that immortal Spirit. Eve looked unto a lying spirit, which said ye shall be as gods. What image did she hand unto the man? A murderer who slew his brother, because in him was another seed. But if she had looked unto that immortal Spirit would she not have overcome death?

Answer.—Yes.

That is the way and manner it will come upon the whole house of Israel, they must be grafted into that immortal Spirit, and be faithful, and then it will be grafted into them, then it is life. But if ye be not faithful, then are ye buried with him in baptism, to be justified by his resurrection. But if ye be of the immortal, then death is swallowed up in victory.

Written from John Wroe's mouth by Benjamin Eddowes.

*Melbourne House, Wrenthorpe, near Wakefield,
6th of 2nd month, 1859.*

Sabbath hour.

In reading the word where it says, "A living dog is better than a dead lion." Eccles. ix. 4. John Wroe said, Ann Kisby, I am going to put a close question to thee.

Question.—Who is the living dog, and who is the dead lion?

Answer.—It is said the unbelievers are as dogs.

Question.—But it is said he is better than a dead lion?

Answer.—Because there is a hope of their being brought to believe.

Thou hast answered wisely.

Question.—Who is the dead lion?

Answer.—I cannot see clearly.

Question.—Is not Jesus Christ called the lion of the tribe of Judah?

Answer.—Yes.

Question.—Did not he die?

Answer.—Yes.

Then he is the dead lion, and he said, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Matt. xxvi. 39. He gave his life for the living dog, and to the living he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John xiv. 12. For he shall be made immortal without death. Now I charge thee in the name of God to write this, and let it be sent to the Press.

THE SAME DATE.

In speaking of one person venturing their life for the sake of another whom they love, John Wroe said thus it had been from the beginning. Man first ventured his immortal life for the love of the mortal woman; then the mortal woman ventures her mortal life to bring forth their fruits, and now man and woman are commanded to give up the evil of their mortal life to gain the immortal life of their bodies; thus it is three times lost and three times won.

Written from John Wroe's mouth by Ann Kisby.

*Melbourne House, Wrenthorpe, near Wakefield,
11th of 2nd month, 1850.*

Sabbath hour.

Benjamin Eddowes, I put the following question to thee.

Question.—“Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile: Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.” John i. 47, 48. What state was the mother of Nathanael in when she conceived him?

Answer.—In her clean state.

Question.—Then she was the fig tree?

Answer.—Yes.

Question.—When in Zion what is she?

Answer.—The vine tree.

Question.—When the fig tree is in the Spirit, it is then in the vine tree in that state. The law of Christ will make the whole house of Israel clean; for does not the Lord say by Joel, “I will cleanse their blood that I have not cleansed?” Joel iii. 21. What is man called in that state?

Answer.—A fig tree.

Question.—No, he is the olive tree.

Answer.—Is he not a fig tree as well, the same as when a woman is in the Spirit she is called a vine?

Paul calls man the wild olive grafted into the pure olive, which was Jesus.

Question.—A certain man had two sons, and the elder slew the younger; what day was that done upon?

Answer.—I cannot answer.

Question.—In the parable it says the younger son wasted his substance with riotous living, and all his seed were whoremongers, harlots, and murderers. And when the Almighty, the Father of all, saw him coming, he had compassion upon him, and fell upon

his neck, and kissed him, and killed for him the fatted calf. What day was that killed upon?

Answer.—The fifth thousand year.

Thou hast answered wisely.

Question.—Who was the fatted calf slain for?

Answer.—For the eldest son, who was the murderer.

Question.—Then the fatted calf was the blood of Jesus?

Answer.—Yes.

Question.—When Eve had brought forth Cain, she said, "I have gotten a man from the Lord," Gen. iv. 1, and this seed slew the other seed. Then which was the blood of Jesus given for?

Answer.—For the seed given in the place of that slain.

Question.—Then Jesus was slain, he being the Lamb slain from the foundation of the world, which remains until the final resurrection, then this takes in the seed of the murderer, for does not God say, "Shall there be evil in a city and the Lord hath not done it?" Amos iii. 6. He placed the evil, and gave his own blood in his Son for the transgression, and his body for the living. And Jesus says, "He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto my Father." John xiv. 12. When Jesus said, "Because I live ye shall live also," John xiv. 19, was he immortal then or not?

Answer.—Immortal.

Thou hast answered wisely, for so it was. He was then walking in the day, and not in the night. Then if I be a Methodist or a Protestant, and be only in Christ, I must be slain, and go to the grave until the first resurrection. But all the world cannot see the immortal—they cannot see that any will get what Jesus spoke of, "Because I live ye shall live also."

Written from John Wroe's mouth by Benjamin Eddowes.

*Melbourne House, Wrenthorpe, near Wakefield,
25th of 2nd month, 1859.*

Sabbath hour.

Question.—Benjamin Eddowes, when Christ descended and rested upon the body of Jesus, being then grafted to him, whether was he then the watchman of the day or the night?

Answer.—While the Spirit abode with him, the watchman of the day.

Question.—No, he was not, he was then the watchman of the night.

Answer.—Was he not both?

Question.—No, he was then the watchman of the night, for he said, "Seal the law among my disciples." Isa. viii. 16. The life of the body was then sealed from them. Did he not say, "I am the vine?" John xv. 5. And did he not then come to bear fruit for incorruption?

Answer.—I am not prepared to answer the question.

He came then to bear at first incorruptible fruit, but now says, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. i. 18. Did he not then say, "Except ye repent, ye shall all likewise perish." Luke xiii. 3.

And did he not then have to give the fruit of his body for those who had to repent, they having transgressed? Did not Jesus go and be baptized of John for those who shall have part in the first resurrection, he then being of the incorruptible God? The life of the body was then sealed from them. Jesus said the day-star should arise in them. That is the branch of Christ grafted to them a second time; the first graft is the salvation of the soul to both Jew and Gentile. That one immortal Spirit suffered Jesus to be slain for them; how can they serve him? He says, "I am sought of them that asked not for

me: I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name." Isa. lxxv. 1.

And does he not say, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv. 7.

When that immortal Spirit rested upon Jesus, did he not ask and become the watchman of the day? The day-star arose in him the first; he was the first named after that; but when he died he was the watchman of the night, which is for the salvation of the soul.

I have another question to put unto thee, and let the words thou hast just read be written, that it may go to the whole house of Israel.

The following are the words which had been read. "The Jew could sacrifice an animal for his sins, and then had the option of confessing his sins for the salvation of the soul; but the time is at hand when the prayer for the soul alone shall be an abomination." For the Members of the Israelite Church, vol. iii. page 631.

Question.—Now has he that has taken the covenant occasion to offer up an animal, or him made a covenant for the salvation of the soul? If a man has made a covenant for the life of the body, and turns back to the salvation of the soul, is he a watchman of the day? There is the watchman of the day and the watchman of the night, and Jesus is the example. First the watchman of the night for the soul, and then when Christ dwelt in him he was then immortal. Now I want thy answer.

Answer.—I cannot answer now.

Prayer is to become an abomination from those who have made a covenant for the life of the body, and who have turned back.

Question.—Upon reading these words in page 637 of the same volume, Satan complains to the spirit of man, and it says unto Satan, From whence cometh thou from walking up and down among the stones of

fire? Now, Benjamin Eddowes, what are the stones of fire?

Answer.—The lust that is in them.

It is the uncleanness of the woman. And a man may go up and down among it, whether with his wife or not his wife.

Written from John Wroe's mouth by Benjamin Eddowes.

*Melbourne House, Wrenthorpe, near Wakefield,
2nd of 3rd month, 1859.*

Inquiry of Sarah Maddocks, of Frodsham, with answer.

"I wish to know whether I cannot have the word that comes out every month, and pay for it?"

Answer.—It is not allowed.

Inquiry of John Bishop, of New York, with answer.

"There is a man and wife half members, 1,200 miles from New York, desirous to take the covenant. The woman obtained a divorce from a former husband, who was a Mormon, and lived with other women. In this divorce the laws of the land allowed her to marry again. This took place many years ago; and whether the man she was divorced from is dead or living she does not know, but she is free according to the law of the land. The American members that the case has been named to consider them free for the covenant."

Answer.—If either husband or wife be dead, or the law of the land allow them to marry, they marry them under the act of adultery, and if they have

taken the covenant the law of Christ frees them from adultery, therefore they can take the covenant at the time appointed.

(Signed)

J. A. J.

*Melbourne House, Wrenthorpe, near Wakefield,
4th of 3rd month, 1859.*

Sabbath hour.

I am moved upon to put a question, that it may be answered for the whole house of Israel. If I be a Jew, and call myself under the Jewish law, but keep not that law, but offer a sacrifice for that which I ought to have done, do I walk between the law and gospel—am I walking through the two leaved gates and the two posts? Now, if I be a Jew, whether should I go through the gate or at the outside of the posts? Now, Benjamin Eddowes, I want an answer from thee, for one post is Beauty, and the other is Bands, and if we are to have life we must pass through both.

Answer.—I cannot answer.

Every man that does offer sacrifice, which is for the righteousness of the soul, goes through at the outside of the posts, which is to death, for he does not go through the gate, neither through Beauty nor Bands. Seeing they refused to go through the two posts and gates he turned to the Gentiles.

Now then, the Gentile refuses the law, then do they walk between Beauty and Bands? But seeing they both refuse to go through the gates, he casts them both sideways, for the law and gospel are the two posts, which has every promise; the law and gospel are the two gates which now stand wide open, and they who enter and take of his food will never perish, and they will drink of that water by which they will never thirst.

Benjamin Eddowes, I am moved upon again to put another question to thee. If one get through another way, are they for the living or the dead?

Answer.—For the dead.

Thou hast answered wisely, so is both Jew and Gentile, which are as the two staffs, Beauty and Bands; the one staff refuses the other, they will not go through the two gates, for they who pass through, to them it is a tree of life on one side, and upon the other side. The law and gospel are the keys that open the gates, but the world will climb up some other way. They will climb over the wall which brings them to repentance for the soul, and if they have not repented they are kept back till the final day of judgment, and they are as a thief and robber to their own body. Life is set before them, but the murderer refuses to go through the gates, but climbs up another way into the sheep fold. I am kept from going abroad because the two posts are not up, but when they are up, then behold, a fatal May* for man. Now every one is afraid of a thief coming in the night time, and is it not so with death?

Question.—These men who are Jews, that are now in parliament, are they grafted in for the salvation of the soul?

Answer.—They are not grafted into Jesus for that.

Question.—Are they not grafted into the law?

Answer.—If they keep it.

They are not grafted in for the life of the body, for the law is the life of the body, but they are grafted in with the Gentiles for the salvation of their souls through repentance.

Written from John Wroe's mouth by Benjamin Eddowes.

* In the following May commenced the war between France and Austria, in which many thousand were destroyed on both sides.

Wakefield, 6th of 3rd month, 1859.

Sabbath hour.

Joseph Shaw, I am moved upon to put questions to thee, trusting that thou may have that immortal Spirit with thee to answer for the whole house of Israel, that they may have understanding given to them. There are two staffs, one is Beauty, and the other Bands; these two staffs are to become one staff. Now who are the two staffs, Beauty and Bands?

Answer.—Jew and Gentile.

Question.—Thou hast answered wisely, they are both for the salvation of the soul. First Bands is the law, but the law and gospel is for the life of the body; Beauty is the gospel, and when that came Bands was cast sideways, and lost their sceptre to rule; but when the two sticks are made one are they not life?

Answer.—Yes.

Question.—Then if Beauty and Bands have become grafted as one for the salvation of the soul, is not the fulness of them come?

Then hear, O house of Israel! What art thou doing slumbering in thy drunkenness, ye filthy dreamers? Are not these staffs both become as one now in parliament, Beauty and Bands? But have they not different gifts given by the Lord? Are they not as the flowers of the field, not two alike? Or as the stones or sands of the sea, or the stars in the firmament, all a different gift?

So is it with mankind, not two alike. Then woe, woe, woe unto that man that is a traitor to his gift. The Jew sticks to his own, which is the sacrifice of the animal, and the Gentile sticks to his own, which is the sacrifice of bread and wine. But thus saith the Lord, I will gather Israel out from them both. Were there not upwards of five hundred Jews who saw Jesus ascend; were they not grafted in then with the Gentiles? Then there is the remnant, and

the ten tribes are the remnant which shall come out from among the Gentiles, and the two tribes will come out from Bands, and they will form the twelve tribes of the house of Israel. Then will the sins of Israel be sought for, and not found, for God will have then kept the law in them. Bands has not kept their laws, nor the Gentiles theirs, which is Beauty. They will not believe for God to do the work in them, therefore they are of the dead, and not of the living. Remember, O house of Israel, it is by God working in thee, and by thee that the works of the law will be kept in thee. Then thou wilt be the choice of both Beauty and Bands, and they shall worship thee.

Thus saith the Lord: Go thou forth, O man, in the month of May, and I will then shake the nations, and they shall tremble before my word, for they shall burn and destroy that mother of harlots, for I the Lord will do it by working in them.

Question.—Jesus said, "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." John xvi. 24. Now what had Beauty and Bands not asked for?

Answer.—It appears they had not asked for the life of the body.

Question.—Thou hast answered wisely, they had only asked for the life of the soul, they had not asked to be made in the image of God.

Answer.—No.

Question.—Hitherto have ye asked for nothing in my name; both Jew and Gentile then only asked to be forgiven?

Answer.—Only to be forgiven of what they had done.

Question.—They do not ask for God to do his work in them, but do they not confess to judgment?

Answer.—They acknowledge it.

Question.—If they confess to it, does it not say thou shalt die, and did not man at first confess? And if they offer a sacrifice does that not shew that

they confess for the salvation of the soul? How can a man do the work? Let him ask God to do his work in him, that he may become the image of God. "Let us make man in our image." Gen. i. 26. Do not the Gentiles pray to be forgiven, and go and do the thing again? Then do they ask for him to do his work in them if they transgressed? Did he not take their transgression upon himself?

Answer.—Yes.

Question.—Did not the prodigal, when he returned, ask to be made as one of the hired servants of his father? But did not the father say to his servants, Bring the best robe, and put it on him: and put a ring on his hand, and shoes on his feet? (Luke xv. 22.)

Answer.—Yes.

Question.—He returned and sought for life, but did he not say he was not worthy? Was not he that had not transgressed offered for him that had?

Answer.—Yes.

Then did he shew by returning that he was circumcised in heart? And though one is circumcised in flesh, it is God that must circumcise the heart, for what is the circumcision of the flesh if they be uncircumcised in heart? But before they can enter into that immortal Spirit they must be circumcised both in flesh and heart. When the prodigal returned he was willing to be made as one of the hired servants; and when the shoes were put upon his feet he could go through the gates. Then both Beauty and Bands will not be able to look at him, nor see him, for he will be transparent; thus saith the Lord God of Jacob. Then if there be one alone by himself, and he be in that Spirit, there is three, and it dwells in him, and works in him, and declares the wonders of God.

Question.—What profit are the laws to thee?

Answer.—I have them, but though in the house I hardly look at them.

Question.—But if a stranger comes to inquire, dost

thou not require them, that they may read them, for perhaps they have never seen or heard tell of them, for does it not say, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. xiii. 2.

Answer.—Yes.

For one of the house of Israel may come to thy house that thou knows nothing of. Now Jew and Gentile are under repentance—the one under the law, the other under the gospel, Beauty and Bands, these have two different gifts.

Now there is the house of Lords and the house of Commons, these have two different gifts, these are as Jew and Gentile, and are both for the death of the body. But what, alas! they are not made in his image. But what, alas! though the living is brought to trial before them, they will say as Pilate said: We find no fault in these people worthy of death. Behold then to the living he says, "Because I live, ye shall live also." John xiv. 19. Behold, the two staffs have become one staff, Beauty and Bands. Behold, they shall fall down and worship them, for in them will be the rod of the living God. He says, "I am sought of them that asked not for me; I am found of them that sought me not." Isa. lxxv. 1. Now if he is sought of them that asked not for him, how much more will he be of those that ask, for does he not say, "I will yet for this be enquired of by the house of Israel, to do it for them?" Ezek. xxxvi. 37. Then if one in the house of Israel offer his prayer, so that it be heard by another person, he is then asking amiss—better not say it at all than be heard saying it. Beauty and Bands ask, but do the thing again.

Question.—Then if one of the house of Israel comes and submits to the law of Christ, and goes and does the same again, is he any better than Jew or Gentile?

Answer.—No.

If we submit to the law of Christ, and transgress not again, that frees us, for it does the work in us,

and keeps the law in us, not ourselves. Then it is "Ye in me, and I in you." John xiv. 20. Then they have an evidence, an assurance that he is grafted into them.

Now I speak by that immortal Spirit, and it is my first and last saying, the prayer does all; for he is found of them that sought him not, which is Beauty and Bands, for the salvation of the soul, for the law is the life of the body.

But hear, O house of Israel, thou art to enquire for him to do the work in you. Some say not their prayer through a short memory; but behold, in the night time they are shaken in their bed, and then repeat it. But let us remember one thing, let us not sleep till we have uttered it. Beauty and Bands ask for the salvation of the soul, but when he turned to Beauty, Bands was driven from their inheritance. The Lord caused an house to be built for his servant at Ashton, but he was driven from it by the lying spirit in a female, that whore of Babylon.

Then if Beauty and Bands ask not for their mortal life, it is my first and last saying, let not the house of Israel forget to ask for it, that he may do his work in them by writing it upon their hearts, and in their inward parts, then they will all prophesy, for there is but one prophet, and that is the Spirit of Jehovah, that is the gatherer, and not man. Then if God does the work, why should I fear this man as a prophet in America, or that man in Australia, for it is Jehovah that will do the work in the house of Israel.

AFTER THE SABBATH HOUR.

John Wroe put the following question to Joseph Shaw.

Question.—Had not Adam and Eve their spirits before they had souls—did they not come to them at separate times?

Answer.—Yes, before they had souls, and came at separate times.

Question.—The spirits of Adam and Eve were in one body in God, were they not, before they transgressed?

Answer.—Yes, both in one body.

Question.—Now, mark forward. When they die, though they repent, is God a debtor to them?

Answer.—No, they are debtors to God, because he had given them their choice.

Question.—Then the wicked that repent not owe both debts?

Answer.—Yes, they are debtors to the soul and body.

Question.—Then God shews his power to both Jew and Gentile, but to them whom he shews it not, what is to them?

Answer.—Why, it is not required of them.

Question.—Do they not say he is a hard master?

Answer.—Yes, they believe so.

Question.—Does he not shew his mercy to the greatest debtor, but are not the Jew and Gentile debtors?

Answer.—They will be debtors.

Question.—They repent, and believe for nothing but the soul. Cannot the spirit be seen distinct from the soul?—but has it any power to act upon a spirit that has a soul, for if the spirit be apart from the soul is there any resurrection?

Answer.—Not if the spirit is separated from the soul. I have always thought that a spirit could not act upon another spirit that had a soul.

It cannot. Then why should any one fear seeing a spirit when it is separated from the soul? These words are to be written, for I have declared them with this rod in my hand, and my handkerchief upon my head.

Written from John Wroe's mouth by Benjamin Eddowes.

*Melbourne House, Wrenthorpe, near Wakefield,
11th of 3rd month, 1859.*

Sabbath hour.

I am moved upon to put a question to Benjamin Eddowes, for he reads and writes much, to see what God has done for him and me.

Question.—When Jesus said, “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.” Matt. x. 32. What men are they?

Answer.—Men without sin.

Question.—Then that is Jesus?

Answer.—Yes, none other at present.

Thou hast answered wisely.

Question.—Then which of these two men are accepted before God—one that offers up his prayer in secret, or one who offers it publicly, that he may have the praise of men? Do not they who pray publicly do it in the pulpit, and when they are down upon their knees?

Answer.—He that prays in secret.

Thou hast answered wisely, this is written that all the earth may hear it; for when a man asks publicly does he get what he asks—when he does the thing again is he not then unbelieving? But he that asks in secret asks of God for himself, and no one knows of it. But when they are down upon their knees asking in public, and yet not answered, is it not as the prophet said, Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. But when the prophet had made the sacrifice ready, and when he had prayed, then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. (1 Kings xviii. 27—38.) And I say in the name of God, blessed is that man that asks in secret of God, for he will have meat that another man cannot take from him.

Written from John Wroe's mouth by Benjamin Eddowes.

Gravesend, 15th of 3rd month, 1859.

The Scriptures tell us that those unto whom the word of God came are gods. "If he called them gods unto whom the word of God came, and the scripture cannot be broken." John x. 35. Then if Christ be grafted into ye, has not the word of God come unto ye; but if ye are grafted into him, then ye bear corruptible fruit; but when he is grafted into you, then are ye the sons and daughters of the living God, and bear immortal fruit. This was what Satan told them at the beginning, that they should "be as gods, knowing good and evil." Gen. iii. 5. But they only bore incorruptible fruit, and that by repentance. This proved him to be a liar, but now the words of Christ shall be proved true; and when he is grafted into them they shall bear immortal fruit, and have no need of a teacher or repentance. "But the anointing that ye have received of him abideth in you, and ye need not that any man teach you." 1 John ii. 27.

Written from John Wroe's mouth by Edward F. Hutchins.

Gravesend, 16th of 3rd month, 1859.

The words of the Lord came unto me: these are the words that thou shalt declare unto the people. When I appeared unto Abraham, did I not say unto him that I would make his seed as the stars of the heavens, and as the sand on the sea shore? He that has given thee this is He that appeared to Moses in the bush, and gave him the law for the immortal life of the body; and he that kept not the law, but refused, the incorruptible life; and said unto Rebecca, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the

one people shall be stronger than the other people; and the elder shall serve the younger," Gen. xxv. 23, the incorruptible and the immortal. Were not Esau and Jacob in the womb together? though Esau hated Jacob because of the promise; and did they not hate Jesus who had the promise?—but are they not now become as Esau and Jacob when they met, when Jacob returned to his father's house? Did Jacob not offer a present to Esau, and Esau said, "I have enough, my brother; [the salvation of the soul;] keep that thou hast unto thyself." Gen. xxxiii. 9. But at the last Esau received the present.

Now then, are not Jew and Gentile receiving each others presents, sitting in the houses of parliament, in other nations as well as England, both being partakers of the salvation of the soul. These are both Abraham's seed, though they be Jew and Gentile, they are found of the incorruptible God by him that raised up the spirit and soul of Jesus, showing a spiritual celestial body. But ask them where Abraham's children are? The Jews said they were Abraham's seed. Jesus said, "I know ye are Abraham's seed," but "if ye were Abraham's children ye would do the work of Abraham." John viii. 37, 39. For the body of Jesus was the child of Abraham and the seed of God, and he is now seeking those who will receive his graft. They must be first grafted into him, and then he into them. These are Abraham's children, found of the immortal God, made as he is.

Written from John Wroe's mouth by Edward F. Hutchins.

Wakefield, 20th of 3rd month, 1859.

Sabbath hour.

Joseph Shaw, I am moved upon to put a question unto thee.

Question.—Jesus said, “For if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.” John xvi. 7. Whether was that the Spirit of Jesus or Christ?

Answer.—The Spirit of Christ.

Thou hast answered wisely, so it was.

Question.—If Christ had not gone away from him, would he have had any need to say, “I will send him unto you?”

Answer.—I should think not.

Thou hast answered wisely.

Question.—“If I depart I will send him unto you.” Then Jesus was left alone when Christ had gone from him?

Answer.—Yes.

Question.—Yet he said, “I am not alone, because the Father is with me.” John xvi. 32. When he said that it was not he that spoke, for Christ was then with him. Was not the body of Jesus, with his entrails, Christ’s, and did not Christ speak through Jesus?

Answer.—Yes.

Thou hast answered wisely, so it was.

Question.—Then when Christ the branch did not abide with him, he bore no fruit but incorruptible in him?

Answer.—No.

An immortal body is the life of Christ; God is a Spirit, who can only be seen by the inward eye of man, but not with the outward eye. When I was first visited, and when I was lying upon the bed, I heard that Spirit breathe like the breathing of a natural child, and still, what! I knew not the meaning of it! The righteous man upon earth, if only grafted into Christ, only bears incorruptible fruit, for there are two grafts, the incorruptible and the immortal, and those not grafted into Christ remain until the final resurrection, he being the greatest debtor, having nothing to pay with; and it will become a law in all nations, that if a man deliver up all to his

creditors, that he shall not become a prisoner, the prison doors will not be shut upon that man, this I have had shewn of God. But if he is found a defrauder, he is as those who remain until the final resurrection. Now this will take place in England the first, for it shall be grafted by both houses of parliament, and this has a double-fold meaning, for God will bring it upon all islands before it is put in action.

I am moved upon again to put another question unto thee, Joseph Shaw, that the house of Israel may understand.

Question.—Suppose thou hast a branch of any kind, and thou grafts it into another kind, what will it bear of?

Answer.—According to the stock put in.

Question.—Will it not bear of the root?

Answer.—No.

Question.—If the root be grafted into another stock?

Answer.—Bear as the root.

Thou hast answered wisely, so it is.

Question.—Then if a man is condemned before, is it not for that he was grafted to that the sentence is upon?

Answer.—Yes, if he has been grafted.

Question.—Was not man condemned before he was grafted? "In the day thou eatest thereof thou shalt surely die." Gen. ii. 17.

Answer.—It appears so.

Question.—He was subject to the fall?

Answer.—Yes.

Question.—It was for that done before he had a body given. It is as if thou had something which disturbed thee, and thou sets a trap to catch it, is it not?

Answer.—Yes.

Question.—Rebellion was in heaven before they took their bodies, and the rebellion was grafted into death, and the dividing of it was in the body of the

woman, but man took of that the Lord had placed to try him by, and instead of him watching it, it watched him. So is it with man now, and with the house of Israel; but if thou hast the law in thy heart, what use are the printed laws to thee?

Answer.—None.

Question.—But until then thou hast need to have them?

Answer.—Yes.

Question.—To read them and hear them?

Answer.—Yes, or get some one to read them.

Question.—But thou must hear them, that thou may understand them, for they are to separate the whole house of Israel from Jew and Gentile, for the Jews are called that that they are not, as some are called Israel that are not of Israel. Had not Abraham two names, but did he have them at one time?

Answer.—No.

My name is John, and then Wroe. Was it not said of Abraham's two sons, that they should be multiplied as the stars in the firmament, or the sands upon the sea shore? Did not Isaac have two sons, Jacob and Esau? And did not Jacob, who was the younger, deprive Esau the elder, of the inheritance? And when Jacob had obtained the blessing, did not Esau cry, "Hast thou but one blessing, my father?" Gen. xxvii. 38. Did not Isaac say the voice is Jacob's voice, but the hands are the hands of Esau. Isaac must have then spoken by another spirit. Do not they who are for the salvation of the soul cry out as Esau did? "Hast thou but one blessing, my father?" But did not Isaac say unto Esau, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above: And by the sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

When Jesus came was not that yoke broken? Did not Jacob offer Esau a part of his flock, but did not Esau say he had enough? But are not Jacob

and Esau now agreeing, and yet Israel is to come out from them both? When Jesus came did not the sons of Jacob say, We be Abraham's seed, and were never in bondage to any man: how sayest thou, ye shall be made free? Jesus said I know ye are Abraham's seed, if ye were Abraham's children ye would do the works of Abraham. (John viii. 33—39.) If they were the children of Abraham they would do the works of Christ. Was not Abraham called at first Abram, but was not his name changed to Abraham, who is as the mighty God of Israel, Jehovah? Abraham's children will be the children of the living God, not children of the devil.

When the house of Israel are the children of God they will all be prophets, and there will be no difference in the branches of the tree, not one wanting this or that office. But until mortal has that change from mortal to immortality, they have the chance of being called what they will, for we are all called what we are not. "I know ye are Abraham's seed." Was not Jacob and Esau? But what does the Lord say: Esau do I hate. Jehovah says that, for Jehovah hates death. Esau says all must die the death of the body; the vail is drawn before him, they were under that sentence before they received a body. Can man do that greater work Jesus speaks of unless Christ abides in him?

Answer.—No.

Thou hast answered wisely.

Question.—Then how does he do it?

Answer.—By having Christ grafted into him.

Question.—But how is it a greater work?

Answer.—Man has to bear his own evil, he had none.

Question.—But without that how will it be a greater work than was done by Jesus spiritually?

Answer.—Because they will not die, and he had to die.

Thou hast answered wisely, the words being put within thy mouth.

Question.—Jesus had to taste death for every man. I have another close question to put to thee. Jesus said, "Every plant which my heavenly Father hath not planted, shall be rooted up." Is not every one that dies rooted up in the resurrection?

Answer.—Yes.

Question.—Then these cannot be the Lord's planting, then they are grafted together by Satan?

Answer.—Grafting is not planting.

Question.—If Christ be grafted into Jesus, is not Christ the life of him?

Answer.—Yes.

Question.—Every plant which my heavenly Father hath not planted shall be rooted up. If he be grafted into him he must be planted, if he abide in him. If thou graft man into Christ, and Christ be the root, is not the stock fed by the root?

Answer.—Yes.

Question.—Then man is the boll?

Answer.—Yes.

Question.—Man is planted in one sense, and not in another. But if a man be grafted is it not of the Lord's planting?

Answer.—Yes.

Question.—Did he not bring Jesus to life again, though he had been under death?

Answer.—Yes.

Question.—Then was that not the fatness of the root of Christ?

Answer.—Yes.

Question.—There is the root and branch of Christ, and man is the boll. Paul, in the New Testament, says to the house of Esau, Boast not against the branches, for if God spared not the natural branches, (the house of Jacob,) take heed lest he also spare not thee. (Rom. xi. 18, 21.) And are they not cut off by death? If a man die will the branch abide in him?

Answer.—No.

Question.—If a man is grafted into Christ, will

they not keep the secrets of God? There is a law among some that nothing shall be declared but upon certain days under penalty of death. Then does the world know of the secrets of God?

Answer.—No.

Question.—Then can ye make them see, hear, or understand them?

Answer.—No.

Question.—That man who abides in the vine till it abide in him, has his mind always upon his immortal Father, and he will never taste of death. There is no envy of offices then, neither of judge or judgess, but all will be sons and daughters of the living God, doing his will, the will of their husband, the Lord Jesus Christ. I will make another comparison, which may seem strange unto human flesh. Is not man the head of the woman?

Answer.—Yes.

Question.—Could thou deliver up all power, and all thou had, unto her of the sceptre?

Answer.—Yes.

Question.—Could thou ever get it back again?

Answer.—I believe I might in time.

Question.—How could thou?

Answer.—Did thou not lose it once, but hast thou not got it again?

When the woman got the power she became the watchman of the night, but man is the watchman of the day, and this has caused the great wrestling which should get the sceptre in this world; and is there not often a writing of divorcement given? When that law was about passing I was near losing my faith, but it is not allowed only where there is fornication committed. But should a man defraud his wife, or a wife her husband, by going a whoring after others, or young women going with married men rather than with those who are single, and who are an equal match for them, stirring up jealousy

and malice? Such are not Israel, though they belong to the house of Israel.

Written from John Wroe's mouth by Benjamin Eddowes.

*Melbourne House, Wrenthorpe, near Wakefield,
25th of 3rd month, 1859.*

Sabbath hour.

While reading these words in the book for Full Members for 1858, page 222, "But not withdrawn from the man Christ, and yet he is not completed." John Wroe said, Benjamin Eddowes, I ask thee this question, what was he deficient of?

Answer.—The temporal bride.

Question.—The woman had not a body; Jesus had to die, but afterwards the woman could handle him with an immortal body, for he said, "A spirit hath not flesh and bones as ye see me have." Luke xxiv. 39. Then did they not handle his flesh?

Answer.—Yes.

Question.—Was not his body of the woman's body, and is not the woman the bride? Had he the mortal woman then?

Answer.—No, it was spiritually then.

When man and woman are gathered, and they have that immortal Spirit within them, within their bodies, that is the mortal woman for Jesus, they then being as Jesus was, and then he will be completed.

Written from John Wroe's mouth by Benjamin Eddowes.

Wakefield, 27th of 3rd month, 1859.

Sabbath hour.

Question.—Joseph Shaw, has man to suffer evil before he can bear evil?

Answer.—Yes.

Question.—Then let me and thee, and the whole house of Israel do so. Then if I revenge do I suffer anything?

Answer.—Yes, suffer for revenge.

Question.—If I owe thee a sum of money, or have stolen from thee, and thou goes to law with me, does thou suffer then? I know it is a close question.

Answer.—I believe I then suffer both ways.

Question.—Do not many sue a man, and conquer by a false oath?

Answer.—Yes.

Question.—Then if thou conquer by that, does thou suffer?

Answer.—Not by that, I cannot.

Question.—Then if one has a short memory is it not better to avoid an oath?

Answer.—Yes.

Question.—If a man has a short memory does it not make a deficiency in his oath?

Answer.—Sometimes.

Question.—It is better not to take an oath; if a man does good against evil, does he not suffer for that evil?

Answer.—Yes.

Question.—Then I conquer that evil, but if I do not overcome evil with good can I suffer, or can I conquer evil?

Answer.—No.

Question.—Man cannot do this without that one immortal Spirit, then he will have a wall walled round against that other wall. What is the other wall?

Answer.—The evil.

Question.—Dost thou understand me; it is a wall

he cannot climb over to steal or defraud, or take another man's property? If a man takes another man's wife does he not take another man's property? But if he has a wall walled round him he cannot do this; the children of Israel had houses in a walled city. (Lev. xxv. 29.) Now what is that wall?

Answer.—The Spirit of God.

Thou hast answered wisely, that is the wall which will keep man from doing evil, he will be as in a walled city. Time back he could not keep from evil, but another Spirit is given to him to overcome the evil of the flesh, he finds a wall now.

Question.—Paul said, "For that which I do I allow not." Rom. vii. 15. Would he have said that if he had not done it?

Answer.—No.

Question.—Then whether will it be in secret or public?

Answer.—By going in secret.

Question.—He finds it in secret, not in public. Do not they seeking the salvation of the soul cry out in public? Then when he says go out into the highways and villages preaching and compelling them to come in, is that to the incorruptible or immortal?

Answer.—They cry out to the incorruptible.

Question.—Are they not commanded to cry out in the highways for them to come out for the life of the body? Then whether is that to the incorruptible or immortal?

Answer.—If they be not of the immortal they cannot hear.

Question.—If one does hear, and comes out by the preaching, and joins, does he want preaching after that?

Answer.—No.

Question.—They want no preacher then, but the Spirit, which will be the prophet and head of the one hundred and forty-four thousand, that head is Christ. Then does a man get that by going to prayer according to the laws of his country?

Answer.—No.

Question.—Jesus made a will, what is to prove that will?

Answer.—The four books of Moses.

Question.—Thou hast answered wisely, then they are the law of the testimony?

Answer.—Yes.

Question.—Then a will is of no force till the testator be dead?

Answer.—No.

Question.—Then there is one year to prove it in?

Answer.—Yes.

Now that is the last thousand years which we are now in, and the four books of Moses will prove the testimony, "Keep my law and thou shalt live." And the dead who have repented, whether male or female, will have a part in that testimony. But the law is the life of the body which Christ kept in Jesus, which Jesus is now sending to fulfil it in man.

Written from John Wroe's mouth by Benjamin Eddowes.

*Melbourne House, Wrenthorpe, near Wakefield,
30th of 3rd month, 1850.*

Inquiry of William Rowe, of Hollinwood, and answer.

"Shall we be doing wrong in reading a chapter of Scripture first in the afternoon service before the commencement of the sermon?"

Answer.—A chapter in any part of the Scriptures can be read.

Inquiry of Elizabeth Deane, of Gravesend, and answer.

We have received some tunes for peculiar metre songs from John Gill, and if the same have not already been sent by John Bishop, can we put them in the Tune Book? We ought to have some one who is qualified to correct the copies of music.

Answer.—Any tune not already in the book for the metre required by the Songs, can be put in, if not already in; and any one who is qualified may correct the copies where there is any error in the tunes.

(Signed)

J. A. J.

*Melbourne House, Wrenthorpe, near Wakefield,
1st of 4th month, 1859.*

Sabbath hour.

Benjamin Eddowes, I am moved upon to put this question unto thee. If I go and offer up my prayer in secret, am I then asking in the righteousness of man or of God?

Answer.—Asking for the righteousness of God.

Question.—But if I go into the pulpit and offer up a prayer, what have I then asked in?

Answer.—The righteousness of man.

Question.—Then that in secret is for the righteousness of God?

Answer.—Yes.

Thou hast answered wisely.

Question.—Then if a man say I have been at prayer, and have prayed for another man, is that after the righteousness of man or God?

Answer.—His own righteousness.

I am moved upon again to put a strange question unto thee by that immortal Spirit.

Question.—If a man has appeared to the eye of man to have lived a righteous life, and has gone always to be forgiven of Christ, and at last he is

brought to a sick bed, and has often taken the sacrament, and has prayed for himself and others in the sight of the people, until he is on his dying bed. Has he received of the things that are of the righteousness of God or of man? For great is the depth of the mercy of God, and as said in the Psalms, his mercy endureth for ever.

Answer.—Of man.

Thou hast answered wisely.

Upon reading these words in Full Members' book for 1859, page 13, "Bands was driven from their inheritance," I have another close question to put unto thee. What was that inheritance?

Answer.—Their temporal land.

Question.—Were they not driven from that immortal land, which is the body?

Answer.—Yes, the inheritance is both spiritual and temporal.

Written from John Wroe's mouth by Benjamin Eddowes.

Wakefield, 3rd of 4th month, 1859.

Sabbath hour.

Joseph Shaw, I am moved upon to put a question unto thee, and I will make a comparison of a female. Now there is to be four gates to the building, and there is a female now in each of the two lodges. Now if a person came to one of these gates, and wanted to come in, what should thou require of them?

Answer.—A ticket.

Question.—If one comes and says he is a labourer, or a workman, what should thou require then?

Answer.—I should expect a signal.

Thou hast answered wisely.

Question.—But if a member applied to thee to open the gate?

Answer.—I require his ticket.

Question.—But if he says I have not one?

Answer.—Then he must go to a place to get one.

Question.—Would thou send thy wife to open the gate if thou had not answered, when he had said I have not a ticket? And if thy wife refuses, and he then goes to another quarter for them to free him, and has been willing, and is made free, does not the law of Christ then admit him in?

Answer.—Yes.

So is the house of Israel.

Question.—Now there is four gates to the building, and there is a wall round, except upon one side, and a running water parts another man's land and the Lord's ground, and if he wanted to enter the Lord's ground by crossing the water, or by climbing over the wall at times, would thou allow him?

Answer.—It depends for what it was for.

Question.—If thou was the watchman of that wall, I will make that comparison. If thou was the watchman of that wall, and upon the side that the running water was, and the man came over it, and entered the Lord's ground, what should thou say?

Answer.—I should want to know his business.

Question.—Would thou have opened the gates by giving him his choice?

Answer.—I should not without a ticket.

Question.—But if he climbed over?

Answer.—I should stop him.

Question.—Then he would be thy prisoner?

Answer.—Of course.

Question.—So is the house of Israel as that, and every one who comes not to the law of Christ, though they have made a covenant with him, and are members of the church. Now there are two females at that house as servants, and one must stop and the

other go, but if they both claim to stop what should thou do?

Answer.—I want nothing to do with it.

I know thou dost not like thy office, but I will turn to the judgess. Now if they both claim it what is to be done? I was commanded to send for one of them. He does not like to interfere with females, and yet he will have to be beholden to a female.

Now let two lots be made, and let the judgess draw one out, and that one that is drawn out departs when I depart, and the other stops. But if the judgess refuses, then Sarah Snell will have to do it. Now be no respecter of persons, and fear not.

[The lots were made after the sabbath hour, and one drawn out by the judgess in the presence of the members present.]

Written from John Wroe's mouth by Benjamin Eddowes.

*Melbourne House, Wrenthorpe, near Wakefield,
8th of 4th month, 1850.*

Sabbath hour.

Benjamin Eddowes, I am moved upon to put a question unto thee. It says, "I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast." Jer. xxxi. 27. What is the seed of man and the seed of beast?

Answer.—I cannot answer at present.

The seed of beast is when man has a fresh body, and the seed of man is the spirit.

Question.—Is circumcision for the life or the death of the body?

Answer.—The life of the body.

Question.—When a child is baptized is that for the life or the death of the body?

Answer.—The death of the body.

Jesus came of Abraham, and was circumcised, and Abraham was circumcised for the life of the body, though the time for death to be destroyed was not then come. Jesus had to overcome for the uncircumcised, though he was circumcised for the life of the body. The will of Jesus could not be proved when the law came, because he had to come to die, and it is one year after his death that the will is to be proved. Those that are uncircumcised in the flesh are only grafted into Christ. What is a child circumcised in the flesh for upon the eighth day? It is for the life of the natural body. But what, alas! Jesus had to die to bear the likeness of the whole seed of Adam; first he had to die to bear the likeness of the angels, which he shewed in his resurrection. Afterwards he shewed Christ grafted into him, which is the immortal life of the mortal body. The sign was given to John, "Upon whom thou shalt see the Spirit descending and remaining on, the same is he which baptizeth with the Holy Ghost." John i. 33. Did it not descend in the likeness of a dove upon him? (Matt. iii. 16.) That is that immortal dove which will and shall bring immortal life to the house of Israel, which dwelt in the body of Jesus; and when the house of Israel have become as the body of Jesus was, then it will be grafted into them. Behold, now Jew and Gentile sit together in parliament! Remember one year is to prove the will of Jesus, which is two thousand years, and that is the time that the will will be proved.

When the house of Israel are cleansed, and Christ is grafted into them, that is that happy day. Then is there no profit in circumcision, says that oracle, which is the immortal Spirit Christ? Paul spoke of circumcision in both ways. If they were circumcised, and abode in Christ till he abode in them, that is for the life of the body, for it to become an immortal body, and if they only abode in Christ it was only for the life of the soul. This is the doctrine I am

to preach at all places wherever I go, and my preaching is then to cease when I return to England again.

Written from John Wroe's mouth by Benjamin Eddowes.

*Melbourne House, Wrenthorpe, near Wakefield,
13th of 4th month, 1859.*

Inquiry of John Huskin, of London, and answer.

"If a member is circumcised, can he take the covenant without wearing his beard and clothing, if that member is under a bond-master?"

Answer.—If he will not humble himself to that bond-master, to ask him to allow him to wear his beard and clothing while in his situation, he cannot take it; and if his master refuses him, then he is free to take the covenant to the immortal King, though he is subject to the mortal king, fulfilling, "Be subject to principalities and powers." Titus iii. 1.

Inquiry of Mark Walton, of Newchurch, and answer.

"I wish to know what part of the word is to be read once a month to them that are sick or infirm, or if an officer neglects to read the word, or cause it to be read, to whom is the complaint to be laid?"

Answer.—If they have means, and obey not, it is the law of Christ; but where they have the Laws and Commandments, and can read them for themselves, no one is required to go. And those that do go to read, are to read to them the Laws and Commandments, or any part of the Scripture they may require reading, and it is no breach only where they

cannot read them, or have not the means to purchase them. This is only required of covenanted members to go to read to the sick.

Inquiry of Mary Bates, of Pailton, and answer.

"I wish to know if it is required for each member to sign afresh to the last signing paper, or is it for new comers in?"

Answer.—It is only for those to sign who come in as fresh members.

Inquiry received from Susannah Read, of Ashton, with answer.

"Is it right to always put those sheets they take off one person's bed on to another before they be washed?"

I send this inquiry, though I feel reluctant in so doing, as I think we have sufficient in the laws sent, but there are some that cannot hear unless by special message.

Answer.—They fulfil the words of Jesus, "They stumble at a gnat, and swallow a camel." Neither will they seek to take the mote out of their own eye, that they might take the beam out of another member's. And for one member going to sleep at another member's house, there is no such commands; neither is there a command that a member should go to another member's house to view their linen, whether they require washing, but if their inward parts condemn them, let them wash their linen. Does not the spirit of man tell him that he is to keep his own temple clean, not look after the affairs of another? It is the spirit of man that bears the body.

Inquiry of Elizabeth Deane, and answer.

"I think if Samuel Bratten is to stand as Door-keeper of a county, that he ought to have a parcel of all the Guides, &c., as the other Doorkeepers. There is Moses Till also, who is alone, is over Lincolnshire."

Answer. — They are appointed as officers, as a figure, until people are gathered to them, and they must have the word sent to them as another member according to the laws. But females' parcels cannot be sent only where there is a body of people.

(Signed)

J. A. J.

*Melbourne House, Wrenthorpe, near Wakefield,
15th of 4th month, 1850.*

Benjamin Eddowes, I am moved upon to put a question to thee.

Question. — When God said unto Abraham, "And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. xvii. 7. Was there any difference in the seeds?

Answer. — Yes, there is a difference.

Question. — What is that difference?

Answer. — There is the natural seed and the spiritual seed.

It is the first and second coming of Christ, that is the difference. It is coming to rest upon Abraham's seed, which is the house of Israel. The body of Jesus was Abraham's seed; Christ was the seed grafted into him, there are the two seeds: Jesus said, Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. (John xii. 28.)

Written from John Wroe's mouth by Benjamin Eddowes.

*Melbourne House, Wrenthorpe, near Wakefield,
22nd of 4th month, 1859.*

Write these words I now utter in the name of God, and I put this question unto thee, Benjamin Eddowes.

Question.—If the Jew return to the gospel, and take the gospel with the law, and bear not the reproach of their brethren when they separate themselves from him, can they put on immortality?

Answer.—They cannot.

Thou hast answered wisely.

Question.—Then if the Gentile return to the law, and take it with the gospel, he being unknown to both Jew and Gentile? If he bear not the reproach of the Gentiles can he put on immortality?

Answer.—No, he cannot.

Thou hast answered wisely in both cases; they must bear the reproach whether called Jew or Gentile. But the Jew is known by his form regarding the oath of the law, which was the life of the body, yet he not having the immortal Spirit to keep the life of the law in him, he suffered the curse of the law, and gets the life of the soul, and becomes as the angels of God, the Gentile doing the same; but the time not being come—not having approached, not having the immortal Spirit to keep the law, but holds the faith of both law and gospel, the body receives the curse, and the soul receives life equal with those who died under the law, which shall be seen at their return, fulfilling the Lord's words, "In my Father's house are many mansions." John xiv. 2. Differing in name as the flowers in the fields, and the fruits of the trees; and as every flower is known by its name, and every tree by the fruit which it bears, so every one that gets the Spirit gets the clothing, and will be known in the return; they shall say these are my children, not the children of the curse, but the children given to me in immortality,

and they shall minister to those who possess both heaven and earth; this is at their return in the resurrection.

Whilst reading the following words in Private Communications, vol. i. page 271, "And bring not Benjamin your younger brother." John Wroe asked Ann Kisby the following question.

Question.—Who was the younger brother?

Answer.—The house of Israel.

It is the New Testament, and if the Jew bring not that does he bring the younger brother, for there are two laws, and the Gentile who is not a Gentile, only being called one, if he return to the law, and bring not the gospel with him, does he bring the younger brother with him? For the same who gave the law to Moses in the bush, also gave the gospel to Jesus the woman's seed, whom Christ rested upon for three years. And there will now be three years such as not known before, and the world shall stand in amaze, and members of parliament shall stand amazed for three years. This is told to ye before it comes to pass.

Question.—Has not all men that have held the faith been the father of Jesus?

Answer.—It would appear so.

Question.—I mean outwardly to the flesh, not according to the spirit?

Answer.—I think it is so.

Question.—Was it not him that appeared to Moses in the bush who was the Father of Jesus? And did not the Father give the gospel, and do it in him?

Answer.—Yes.

Question.—They who are of the angels of God, do they not see the blessing come upon their children—the fruits of their bodies—their issues? And do they not through their faith get from the Mighty God of Jacob the blessing in the end? How long was the body of Jesus in Satan's blood, Ann Kisby?

Answer.—Thirty-three years.

Question.—I do not want to take thee at unawares.

Does not every man dwell in Satan's blood? How long was the seed of which he came separating itself?

Answer.—Four thousand years.

Question.—Did not the woman cleanse the blood?

Answer.—She cleansed her seed.

Question.—Was the blood of Jesus from the man or the woman?

Answer.—The woman.

She cleansed it by her menses, which is her machine. Now thou understands what it is. And is she not the instrument to cleanse the blood of others? Are not children brought from the woman's body clean and unclean?—and is it not through having connexion in the unclean state that they are unclean—man not willing to wait? And are not all brought into the mortal life with Satan's blood in them? And do not many do this who have their eyes partly opened? And is it not through the evil in the flesh overcoming their spirit, that when they would do good evil is present with them, their eyes only being opened in part?

Written from John Wroe's mouth by Benjamin Eddowes.

Wakefield, 29th of 4th month, 1859.

Sabbath hour.

If a man shaped in evil is grafted into Christ, and Christ is grafted into him, is not the evil then subject to the two spirits. I will make a comparison to myself, lest I should give offence to any man. I am here born in sin and shaped in iniquity, and was thirty or forty years old before it was made plain to me by that Almighty Spirit. And I was first grafted into Christ to bear incorruptible fruit. Jew or Gentile bear incorruptible fruit. What is that fruit?

Forgive me my debt. Behold! a man doing evil day by day asks—forgive me my debts! But if I am grafted into him, and am tempted to murder or steal, or do all manner of evil, and I do it not, every one sees it; that I have overcome that evil—that uncleanness. Behold! the Spirit makes it known, and shews that evil subject to Christ and Jerusalem above. Then I am dwelling between the root and the branch, here is the difference of the grafting.

Then why should I complain, though I am tempted? Jesus said, "The works that I do shall he do also." John xiv. 12. And was not every evil made subject to him? Then why should man find fault with his Creator? But who has asked for the two spirits, for they were made blind by the vail being drawn. Paul says, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom. viii. 20. He did this that he might shew his power in the end. And it will become a law in all parliaments, that if a man delivers up all unto his creditors, they shall not have power to send that man to prison, for thus saith the Lord God, if he delivers all up he shall be free.

Now such ask to be grafted into Christ, yet not Christ grafted into them. They ask to be grafted into the root of Christ, but if they be grafted into the root of Christ, and he into them, then all evil is subject to them.

Now I will put a question to Joseph Shaw, for he is a gardener, and a grafter of trees.

Question.—Behold, thou hast one choice tree in thy garden, and thou cuts a twig off it, and grafts it into a thorn, and then thou grafts that twig and the thorn into a thorn, will it not still bear haws by it receiving virtue from the sap in the root, will not the root and branch bear both alike?

Answer.—They are.

Then are not the house of Israel, and those seeking for the salvation of the soul, both grafted into

one root? "I am the vine, ye are the branches." John xv. 5. They are branches of the resurrection, branches of the incorruptible. How incorruptible? Through the fall—through what my father and mother had done, for I am not charged with that till I was forty years old, then I knew no other but the incorruptible fruit, which is forgive me my debts, and I am forgiven day by day.

I say in the name of the Lord, and there are in this room who shall read it, by seeing it published in the newspapers, that if a man delivers all up he shall not go to prison. This shall be a law by being passed in both houses of parliament; and it is a figure of mortal putting on immortality. But if the evil in a man say I have a neighbour who will see me through my difficulties; he is an honest friend to me, and I will save a little before they come to sell me up. And I then take an heifer, or ploughs and harrows, for him to sell for me. Behold I do so; my creditors know not of it. The bailiffs come, and this is cloaked up. By and by I get my debts forgiven, and I shall not go to prison. Afterwards I apply to this friend for what I had delivered to him, but instead of delivering them to me he seized me by the throat, and casts me into prison. Even I myself have seen this done in this town; by a man that carried his goods to a friend of his; the laws of the land did not compel him to restore the goods.

Behold! what saith the Lord. Cursed is that man that trusteth in man as his friend. And the law given by the queen of the land shall not forgive the man who is found a defrauder, for his own inward monitor told him he was a defrauder when he carried away the goods, he trusting in the evil of his own heart, which deceived him.

John Gill, I have a question to put unto thee. It says in the Scriptures, "A spreading vine of low stature, whose branches turned towards him, and the roots thereof were under him, so it became a vine, and brought forth branches, and shot forth sprigs."

Ezek. xvii. 6. Whether was that the latter or the first vine?

Answer.—I think the first.

Question.—There are two vine trees, and thou reads of one of high stature, whether is that of high stature the first or latter?

Answer.—I think the first.

Question.—Read him the verses. The verses having been read, he said I will put the question again to thee. The vine of low stature, whose branches turned towards him, and the roots thereof were under him. Now thou hast the words both ways, and I want thy opinion, for I ask thee in the name of God. Now whether was it the first or latter vine?

Answer.—I cannot see through that.

Question.—Did they not all deny him at his first coming, swearing they never knew him? Were they not as trees of high stature? When they saw him raising the dead, were they not, in their opinions, as high lofty trees?

Answer.—Yes.

Question.—Whether was Jesus the vine whose branches turned towards him, and the roots thereof were under him when they met? I want an answer.

Answer.—After he arose again his branches were towards him, it appears not before.

Question.—In the mortal life Jesus was the vine, but there were two planted. Whether was the high and lofty one the first or latter vine? for the vine left Jesus, and that will settle the matter for the house of Israel.

Answer.—It appears to be the incorruptible.

How can thou make it that? There are two vines, and he shewed it in parable while he was in his mortal life, but the vine is made immortal, but the graft not grafted in the top of all is between the boll and the branch, but the vine left him when he was crucified. Then there was a large tree planted, a tall cedar tree, which is Jew and Gentile ruling over the vine, whose roots cover both, though they both bear

alike, but the cedar tree becomes not a vine. Jew and Gentile are the cedar tree; they reach up to heaven, climbing up some other way; but there is a little branch below their root from that immortal Spirit for all that will receive it, and be partakers of it; then will God make man higher than Satan and the evil through that.

I rejoice that I bear fruit from the vine of low stature, for it is given to me the first; then why should I boast over thee? For if the virtue only goes through me, from that immortal Spirit, that it may bear fruit in the whole, what am I more than another?

Question.—Now, Joseph Shaw, I put this straight and close question unto thee, as thou art a grafter of trees. If thou graft a branch of a tree into another stock, and thou take another graft and graft it at the top of the first graft, has not the sap to pass through both grafts from the root?

Answer.—Yes, it has.

Thou hast answered wisely. Christ must be grafted into us before we can bear immortal fruit. Now the cedar tree is ruling, man sees not his own blindness; but the house of Israel will have a law that will enclose them, for the call is unto all, Jew and Gentile—to those who are called Gentiles, having surnamed themselves Gentiles, and are not—to deliver up all, and to come into his Spirit, that he may wash them with clean water, that they may never depart out of his house, for this temporal is but a figure of the spiritual.

Written from John Wroe's mouth by Benjamin Eddowes.

*Melbourne House, Wrenthorpe, near Wakefield,
29th of 4th month, 1859.*

Answer to an inquiry of Hannah Moore, of

Studley, respecting breaking the covenant a second time.

No one can break the covenant a second time unless they divulge the secret bestowed upon them, which is the law of Christ, or if they deny the vision they break it. This to be printed and sent to all places.

(Signed) J. A. J.

Ashton, 1st of 5th month, 1859.

Sabbath hour.

Many are here who have come from various places, but have they come to see John Wroe, or to hear the words that proceed from his mouth in the name of God? The first time I preached at Ashton, where I now stand was a green field. But now, what, alas! where are a many of the cattle that heard me the first time I preached at Ashton? Thus saith the Lord, it is now the last time I shall stand up here; my words are swallowed up, but God will bring them to pass in immortality.

It is recorded in the Scriptures, "Keep my law and thou shalt live." Then was not that law broke? "All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." Numb. vi. 4. But out of its separation it was to be meat to the life of the body, but when that law was broke, it brought death to be pronounced upon the body. "In the day that thou eatest thereof thou shalt surely die." Gen. ii. 17. That day is one thousand years. If death be pronounced upon man when he is born, is he planted into a good tree? It asks what sort of fruit he bears. If they abide not in the vine in which they are grafted into, they bear no fruit; but if they abide grafted into the vine, they still bear fruit, only being grafted under the death of the body, which

dies, but the soul is saved, and the body receives the curse.

That pronounced upon Adam, "Cursed is the ground for thy sake." Gen. iii. 17. That is for the sake of the soul, for the soul is the life of the shell which is preserved by receiving of the fatness of the root. He abides in repentance day by day in the mortal life. What remedy is there for man, death being pronounced upon his body, which moulders away in the grave?

What says the law—the law of life, on this wise. "We have a law, and by our law he ought to die, because he made himself the Son of God." John xix. 7.

We find the woman's seed, Jesus, called himself the Son of God, and was condemned by the people for calling himself the Son of God. The Hebrews said, "For a good work we stone thee not; but for blasphemy: and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken." John x. 33—35. That word is the Son of God. The Jews were grafted into their church by the command given unto them of the sacrifice of the animal. The first and second son of Adam did sacrifice, the first brought the sacrifice of the fruit of the ground, the second brought of the firstling of his flock of the animal for a blessing upon the soul, the other brought forth bread and wine, which was accepted for one thousand years.

Now it is the Jews by circumcision, and the Gentiles by baptism, but these will bring them to corruption; for are not the Jews with the sacrifice of the animal, and the Gentiles with baptism, grafted together in the Lord, the one by the gospel, the other by the Old Testament?

But what, alas! they are gathering as the differ-

ent flowers and the different fruits, but are known by their different names.

So are the different names of religions round the planet, give themselves what name they will, they are grafted to one man. What man? Jesus Christ, the Son of man, who came to suffer for their sin.

What says the Testament to them grafted in under the sentence of death. "The branch cannot bear fruit of itself except it abide in the vine." John xv. 4.

Jew and Gentile, if they abide in the vine, their soul is saved by being baptized into death, to be justified in the resurrection. And he that abides not in the vine appears at the first resurrection to give an account of the deeds done in the body, and remains until the final resurrection. Then is that Scripture fulfilled, God is the Saviour of all men, specially of those that believe. (1 Tim. iv. 10.)

Behold, now I turn to the living. The woman's seed says, "I am he that liveth, and was dead; and, behold, I am alive for evermore." Rev. i. 18. "Because I live, ye shall live also." John xiv. 19.

Then if ye remain in the religion, being grafted into him till he be grafted into you, will ye not then bear the same fruit as him, and overcome? But though a man see all religions round this planet, he must be grafted again before he can receive that other Comforter, for it is the same Spirit coming again to bruise the serpent's head. And though the body dies, the soul bears fruit of the incorruptible, for God is the God of the incorruptible as well as the immortal. But now the call is to all living. "I am he that liveth, and was dead; and, behold, I am alive for evermore." Rev. i. 18. "Because I live, ye shall live also." John xiv. 19. "Greater works than these shall he do; because I go unto my Father." John xiv. 12.

The law is the life of the body, and if that branch be grafted into me, this body is made to live. But

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does that spirit come to a dead body? No, it is to a living body, not an incorruptible body, which cannot be handled.

Every one who is grafted into death, that living oracle must be grafted into them before they can bear fruit of him. Then are we to say all religions round the planet bear not fruit of him? No, for there are two vine trees, one bears death, the other life. If he that liveth is grafted into you, ye will bear immortal fruit, and he that abides grafted into him will bear incorruptible fruit. The reason was, when the first son of Adam was grafted in by the sacrifice of bread and wine for one day, that day being a dispensation, which is two thousand years, so long man come to be grafted into the corruptible, under the sentence of death. Until life be grafted into him he dies.

Then woe to those in the house of Israel who bear malice, for that is death. God is now going to prove who bears malice—who is of the evil—who is of the thief, and who is of that whore of Babylon. Does these bear fruit of incorruption? Did the woman's seed bear malice, who is the seed for the incorruptible as well as the immortal, he being of the woman's seed, purified from that which her body was conceived of? The Virgin Mary brought him forth without the seed of man, yet he had to taste of death because he called himself the Son of God. But did he not prove it?—and when will he prove it again? When man puts on immortality they shall say, Lo, these are our gods! God is a Spirit, and when he is grafted into them can they see corruption? Death will then be under their feet, that sentence which was passed upon Adam, for a greater work will be worked in them than was worked in Jesus. When that Spirit had left him, and he was as man, did he then bear malice?

What did he say unto Pilate. "Thou couldest have no power at all against me, except it was given thee from above." John xix. 11. Then he was in

manhood. Christ had left him, and ye shall bear fruit of Christ if ye abide in the covenant, for it is unto his children for ever. No man can take that plant from you, for it is said in the Old Testament, "Keep my law, and thou shalt live." Jesus kept the law, and the house of Israel will do the same work.

James Farrand, I have a question to put unto thee. It says in the Scripture, "This is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed." Isa. lix. 21. Was not that covenant made with Abraham, Isaac, and Jacob? Now how many seeds are there?

Answer.—Three.

Thou hast answered wisely.

Question.—What is the difference of these seeds?

Answer.—Be all pure, I should say.

Question.—Is not the first seed of Jesus?

Answer.—Yes.

Question.—That is the first, but it was proved to Jacob, and has lighted upon Israel. I will make a comparison. If Christ is grafted into you, ye bear immortal fruit, and ye do the work. First it is Jesus, second it is ye, third it is your children; and he makes that covenant with three seeds. And if the seed of Christ abide in you, ye shall ask what ye will and it shall be done unto you. That is that prayer that immortal Spirit teaches you, and me, for I am no more than a branch of the tree. But has a man overcome death if he bears malice?

Answer.—No.

No, he dies; he is condemned to death—that sword cuts him off. If I do not obey the laws of the Queen, who rules the land, do they not take me? I am going to foreign nations, but have their laws any power over me if I walk according to them? No, they are bound to protect me. What for? Because

God has caused me to keep them. But if I suffer myself to be overcome, am I not then a prisoner, and bound to suffer, and am kept? Now, when I am at a body of people, I am commanded to have the laws read.

Upon law xi. of the First Book of the Laws of God being read, John Wroe said to James Farrand, I want an answer from thee, trusting thou hast that immortal Spirit with thee. Who is that prophet in that law? Is not the prophet in every man? There is the law of the immortal prophet, and is not that against the evil in man, which shall die?

Answer.—Yes.

In the Scripture, in Daniel, it says, “Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass.” Dan. iv. 15.

Now the roots are left in the earth till they have rooted up that strange root, which is the root of the evil, which is to be rooted out of the vine; for if ye be grafted into the vine, and it then be grafted into you, then all evil will be under your feet. But if ye be grafted into the evil, then are ye under the devil and death. When evil is destroyed, then will all nations be glad in the Lord Jesus Christ, who is the living vine, who before had to die for the incorruptible. Christ grafted into man bears death, but there is another graft to graft life into the body of man, and he that has the life of the body has the life of the soul also. But there are two vines, one bears life, and the other is under death.

Upon law 5 and 6 being read, Second Book of the Laws of God, concerning every man being circumcised, and the fat that covereth the inwards being taken away, he said the carcase was to be meat for them; this has been a figure of that which came after.

Jesus said, “Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you.” John vi. 53.

These are the words of the Lord Jesus Christ in

his mortal life, before his blood was taken away from his carcase to take the root of the evil away, and before that can be taken away they must eat his flesh and drink his blood. Moses was commanded to utter them words unto the people.

What am I if I do not do my errand—if I carry a secret and tell it not, and durst not tell it, what is my errand? If I am a sayer, and not a doer, an untimely end is better for me. Alas! alas! alas! I had better never have been born of a woman by a mortal birth.

Then if I go upon my errand, and I be not sent of him, then I must die, and it is no use my going. I have often watered my body with tears through the fruits of my own body. Then if the fruits of my own body have not done right, what can I say to those of other religions? Ye may say all have fallen, but that Spirit will not abide where there is railing, if ye be grafted in by the law and gospel ye have two grafts. The Hebrews were grafted into the law, but they kept it not, yet they offered up the animal for their souls, and are grafted by that into the woman's seed.

And they who are grafted a second time, as Jesus was, his immortal life is grafted into them. But we must eat his word; the law is the life of the mortal body, and the life of the law is the gospel; one fold, one shepherd; because they are of him they eat his flesh and drink his blood, death is removed from them, and they have the salvation of the soul and body together, then ye may say are only some saved? Before God brought me forth it was said, this should be the head place at last of all.

What! search the book for four men of Ashton body who have given the most to the building, for the building is but a figure of that spiritual building, Jerusalem above; and these four men should stand as the four pillars of the whole house of Israel, and the whole should be judged by four men for the four quarters of the planet.

I have been delayed from going abroad because the pillars for the fourth lodge could not be set up, for it came on another man's ground. Every man must either build upon God's ground or Satan's ground.

Now I am commanded to go, Satan has stepped in and delayed it. But we are not to build upon another man's ground, which is another man's opinion, but follow that inward monitor. The law of the land would have pulled them down; a female had had the ground, which had been in the name for four hundred years, the writings told it. The woman died, and it came into the hands of a lawyer, who came and viewed it, and said this should belong to the property joining it, but he kept it to himself.

One day I was going to Wakefield, and met a gentleman coming up the road. He said, "Mr. Wroe, I am going to your house." I said are you not going to Ardsley? He said I must go to your house first, and then he sold me the land, we not having many words about it.

I then made all haste to get the posts up, but the gates are not up, Satan having interfered, and the workmen delayed, yet I am upon my journey. And this is the first place I went to gather, both temporal and spiritual. And there has been a light in it for the people to get the salvation of the soul, and now for the redemption of the body, and this is the last time I shall preach in this land England, after this day.

But where is my end if I am not a doer of the words I bring unto you? O that I may always abide in that Spirit, that I may bring the words to you and unto me, for they are meat for all, and there is but one dish.

When a nobleman makes a feast there is a number of dishes of various names, and they who are resting being grafted into the vine, are of various names, differing as the flowers of the fields, and the herbs of the valley; this is for the salvation of the

soul. But those for the redemption of the body must all eat out of one dish, but they must be grafted to eat of his flesh, or drink his blood, or they have not life in them. And this is unto me the first, and then unto the house of Israel. Then if I am not a doer of my errand that I am sent to do, I must be launched into the deep, never to return until the resurrection.

Now it is hard work to stir up old grievances, but as I am going to leave you, every man must build upon his house, which is his body. The former house that was built, and given to the Almighty, the men who planted it came to destroy it, and every man put his hand upon that he liked best, and they took it away.

The Lord commanded me to send for Sarah Pile, and to send to John Stanley, saying, Thus saith the Lord, the goods shall be sold, for they were stolen, and they shall be sold by the hammer.

A man may have stolen goods, though he be grafted into the vine; and though he may be grafted into a good olive tree, still he may bear haws. The temptation is there eating.

Paul says, I see another law in my members, warring against the law of my mind. (Rom. vii. 23.) That was against the Spirit grafted into him, as thorns being grafted into a good vine. We find the vine left Jesus to suffer for that transgression. But though that Spirit left him, it afterwards uniting with his body, shewed it alive.

What said Pilate: "Behold, I bring him forth to you, that ye may know that I find no fault in him." John xix. 4.

"I am innocent of the blood of this just person: see ye to it." Matt. xxvii. 24.

And they did according to their law, speaking in their evil, and then did Christ bear evil, and overcome it.

Then if I bear the evil of another man, and Christ be grafted into me, am I not blessed, and overcome

by the good? And it asks every one here whether the law of the land takes them prisoner whom it hath not condemned? The Jews called themselves the seed of Abraham, and said, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, ye shall be free." John viii. 33.

They believed they were not scattered among the uncleanness of the woman. "Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham." John viii. 39.

Abram's name was changed to Abraham, and when man has that immortal Spirit grafted into him, he will be the Israel of God. And ye will not hear me rail when the fruits of my own body has done the same works. First offering was the fruits, and the second the animal; and then if a man took another man's life his own was to be taken.

Now what the Lord has given me I have delivered unto you; and if you do not find them weight and measure by the scales, cast them from you, that the fire may burn and destroy it, for what is Melbourne House to me? It is nothing more than as the drops that fall from the clouds, which the ground receives.

I am going away in the name of God, that he may teach me both by sea and by land, by day and by night, and keep my mouth as with a bridle whilst I am amongst the ungodly.

There is a prayer given for you and for me; and remember the question put to Joseph Shaw about the laws, for if the laws be written upon your hearts and minds, what do you want with the letter. The Hebrews had them written that their children might see them, for they are the seed of his seed, and if we abide in the law it is written upon our hearts. And though a man cannot read the laws, if he hears them then they may be written upon his heart; that within is before that without.

What is the law and gospel unless it be written upon the inward parts of man. And when I stand before the public I am to shew the branch, for the

salvation of the soul. But there is another branch in the hands of the High Priest, who is the King of kings, and Lord of lords. And he has handed the Book to me, which is the law. And them who are grafted into the Lord Jesus Christ he justifies and glorifies. Pilate found no law that condemned him, yet he was put to death, because he called himself the Son of God, yet his body is alive, and he proved the resurrection; for unto the soul is given a spirit, which is as the fire to the engine, for the fire is without the engine, yet the strength of the fire is therein.

Then to those of the house of Israel who have named themselves Israel, preaching is to them as swine's flesh, for if Christ be grafted to them, what do they want with a preacher?

Then what says the Scripture: I have done as thou hast commanded me. Then what do ye shopkeepers want to know one another's opinion when to buy corn or not, or why is one farmer to go to another to ask his opinion when to sow seed? Let a man act according to his own inward monitor.

Now if the two posts had been put up on another man's ground, and they had been taken away, what remedy would there have been by the law of the land, for that will justify us in all nations?

Every word is to be established by two or three witnesses, and there are three living witnesses, Enoch, Elijah, and the Lord Jesus Christ; these never saw corruption, but received the life of their body.

There is the root of the matter, death loses its hold and its sting. The word of God is before us, and all religions differ as the flowers in the field. But the Israel of God have that with them, which is not from the words of man's mouth.

Written from John Wroe's mouth by Benjamin Eddowes.

Newchurch, Meeting Room, 6th of 5th month, 1859.

There is a command that ye worship not with images of silver or gold, or anything with the likeness of earthly kings on, in your pockets or on your raiments in the sabbath hour. What is the meaning of the valleys rising and the hills lowering? It is the evil in man, and those that are lofty he will bring down.

I have been made the instrument to appoint officers, and I appointed the judge and judgess of this body. But the members say John Wroe appointed them, and they are not chosen of God.

But thus saith the Lord, they shall hold office no longer, but fresh officers be chosen by ballot. Ye shall have your own way touching those who shall reign over you touching the life of the body. It is the dead that is to come to the living, and the living shall reign over them.

There are four nations as four heads, and those that will not be subject to them shall fall. I am no more than one of you, I carry my ticket with me the same as you; I am weak in body, but may I be strong in spirit, and the same to you.

Written from John Wroe's mouth by Mark Walton.

Liverpool, 10th of 5th month, 1859.

Inquiry of Catherine Wilson, of Glasgow, with answer.

Question.—Is it right to chastise a child in the sabbath hour, if unruly?

Answer.—They must not perform it in the place where they worship.

(Signed)

J. A. J.

New York, 23rd of 5th month, 1859.

John Wroe, accompanied by Benjamin Eddowes, having arrived at New York, United States of America, by the steamship *City of Baltimore*, from Liverpool, from which place they sailed upon the 11th of 5th month, 1859. Being at John Bishop's house upon the morning of the 23rd of 5th month, 1859; upon the same day, in the evening, a few members being present, among whom was Frederick Thomas, the trustee.

The following is parts of what was then spoken by John Wroe, with questions and answers.

Question.—Frederick Thomas, what dost thou want with the laws, for if thou hast the laws of God written upon thy heart, what dost thou want with the letter?

Answer.—I do not need the letter.

Question.—If thou hast them written upon thy heart they cannot go from thee. Art thou not an officer—a trustee?

Answer.—I do not need any laws then.

Question.—Then the perfect man comes?

Answer.—Only man comes.

Question.—Do they not keep the Bible in their house, and say they are a dead letter? What does a man want with the printed laws, which are the letter, for the letter is not life, but the letter brings to death? Jesus said he came that the blind might see, and they who said they saw might be made blind, then they recollect when it is too late. But if it is written upon my heart do I not do it? Now there are two seeds, who sowed the first seed?

Answer.—My father was the man, and my mother the woman.

Question.—Who planted the first seed?

Answer.—God sowed the first seed in the woman.

Question.—Who sowed it?

Answer.—Satan.

Question.—Now thou hast answered wisely. Satan

sowed it in man and woman. There are the two seeds. Jesus said ye are of your father the devil, but God sowed seed in the Virgin Mary, and she conceived. Now was not that seed the Son of God?

Answer.—Yes, Jesus.

Question.—Now he says I will sow the house of Israel with the seed of man. Who is that seed?

Answer.—The seed of that man is the seed of Christ.

Question.—Then thou must be sowed with that by being purified by the four books of Moses, and the four books of the Evangelists, by thy immortal Father, that it be within thee. Jesus is the immortal to sow that seed. Hast thou not signed hand and heart to become as the Son of God, but what art thou now?

Answer.—Son of Satan.

Question.—Then if thou be born of the Son of God, having his seed within thee, wilt thou not then be changed?

Now I have a charge unto thee in the name of the Lord Jesus Christ, for the whole twelve tribes, as thou art a trustee. If a man is chosen to an office by ballot, whether is that man chosen by God or Satan to that office, they having voted according to the dictates of their own heart?

Answer.—Chosen by Satan.

Question.—If they have signed to the living God, and God has picked them to that office by them, has not God chosen him?

Answer.—Yes.

Question.—Now thou can answer when the words are put into thy mouth.

Now I speak this unto thee in the name of God, with my head covered, and these keys in my hand, that all may hear tell of it, and read it. Thou hast been in thy stewardship like a man upon a scarlet thread hung over a coal pit, ready to be launched into eternity. But where one is chosen of God to an office, and there be unbelief in any one, will that not

say in them that they are not chosen of God? It is that evil in them that says it. But if they are chosen by the dictates of their heart, can they say they are chosen by John Wroe, or by man, or by Satan, for if they are chosen by their own hearts, then they have no cloak. I am glad to see those who stand steadfast, but let us give our hearts to have this temple made immortal.

This house building is not yet finished, neither temporal or spiritual, yet God says he will finish it; and may he finish this body, that the Spirit may be the life of it—that it may become God's house. I am no more than another member, yet I am on my mission, that I may obey the commands of God.

I should have been here before but the four posts were not up. But when I come forth I would not look back, neither temporal nor spiritual. A certain person wanted me to look back, but I would not, but have come to do the work he has sent me to do.

God says he will finish the house. The first house was at Ashton, but that house was of man, not of God. I trust that ye may all come to be bone of his bone—flesh of his flesh—spirit of his Spirit, for the dead shall see their children alive.

Did not Thomas say, Unless I see the shape, and form, and handle him, I will not believe? But what said Jesus unto Thomas. "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed." John xx. 27—29. Who are they that see him and believe?

Answer.—We do not see him and believe.

Question.—Who are they, the living or the dead?

Answer.—The living.

Thou hast answered wisely, and I am glad the Lord has put it into thy heart and mind. The Lord says I will build a house to prove my coming.

When I came forth at first for three years I was

put to work in the ship, and I rejoice in that one immortal Spirit that I had to work hard at the ropes.

When I came forth to the house of Israel, and heard of circumcision, I said cut my head off at once, for I never can submit to it. Afterwards I was brought forth, and it was afterwards performed in the midst of a large multitude of people.

Every male can be a circumciser if he has confidence in God. But if he has not confidence in himself how can he have any in God? He must have three men to prove that he is qualified, and have seen others done. If he has not confidence, and anything happens, then he will be under the penalty of the law of the land in which he may be in.

Now, John Bishop, I want God to enlighten thee, that thou may enlighten the people, for it must be proved by three men, to prove they are qualified, for that is the command, if they have not confidence in God.

When it was revealed that Henry Lees was to circumcise me, he was made afraid by William Twigg, whose name is mentioned in the writings. Henry Lees went to Liverpool, saw a Jew, a rabbi, and saw what was commanded to be done by him to John Wroe was according to the law of the Hebrews, being both alike. He then said I will not fear, but do it. Now he has fallen from the work, yet his wife is as firm as ever, but through the fashions of the world she is not among us, yet she believes the work is right, and that it is of God.

Then what is it if God makes me do it? I cannot do it without him. But if he command me, and I do it not, an untimely birth is better for me. But I hope I have come for a blessing, and not for a curse—with an holy kiss, not outwardly, but inwardly, which man and Satan cannot wipe away.

Now Jesus said, "I can of mine own self do nothing; my Father does the work in me." Now if thou hast Christ the Father grafted into thee, will

he not do the work in thee? Dost thou understand me?

Answer.—I do.

Question.—What is the rejoicing with the outward eye, and the inward eye astray; this is done with some in the covenant, but though they do these things, if they submit, and he is planted into them, does not his seed remain in them? Do not a many see things actually done, both in shape and form, yet be only in a dream? But when he is planted into them, will not Paul's words be fulfilled in them, "Then shall I know even as also I am known?" 1 Cor. xiii. 12. Hast thou not been as though thou hast done things, and yet only dreamed?

Answer.—Yes.

I have my natural eye, and the inward eye. The Gentiles say they see God, but have they this faith? And it is for me to take care lest I be rooted up—lest I should lose myself. But if he be grafted into me I shall put on immortality, and this is my first and last saying, we are one's apiece, and the one hundred and forty-four thousand grafted to him are but one vine, dwelling in the Godhead. Did not Jesus say unto the disciples, And will ye also go away? And they said, Whither shall we go, seeing thou hast the words of eternal life?

Then why should ye fear about so many prophets? If ye believe God has not chosen me, throw me aside, and go to another. I am come to bring peace, and bring the laws of the four books of Moses, and the four books of the Evangelists, and whether I put on immortality or not, those who join and keep them will, for they are to gather the people.

[A friend said he would to God the seven nations were gathered.]

Have ye not heard they shall hear upon the mountain? That mountain is Mount Zion, which is a mountain to the incorruptible church—they cannot see it, but Israel will see all mountains brought down, and the vallies rise—when the proud man and

lofty man of Satan is brought down under Israel's feet; then "O death, where is thy sting? O grave, where is thy victory?" "Because I live, ye shall live also."

Thomas Mort, of Huddersfield, wanted to read me the woman's writings; but what does a man who is a prophet want with another's writings?—what does he want with either Bible or Testament that is for others? I am only like yourselves, I am only the first branch; and if any have seen me do things contrary to what I bring, then condemn me, but consider me with the feelings of a man, and do not imagine I am any more than a branch of the tree. Act with John Wroe according to what he has brought forth.

Question.—Would it be faith in God if it was faith in John Wroe?

Answer.—No.

Thou hast answered wisely; then have your faith in God, not in John Wroe.

Now I ask thee this question. Jesus was without sin; did God do more for Jesus than he will do for the house of Israel, for when he has taken sin away from them will it not be proved?

Answer.—Yes, did more for the house of Israel.

Then it will fulfil Jesus' parable, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou has killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine." Luke xv. 29—31.

He was brought forth after four thousand years, but the house of Israel are after two thousand years are up; and it is like a sand glass, nearly run out for the house of Israel.

Jesus said I go to my Father, he was the Father of his soul—he bore the sin that the man charged

him with for giving him the woman, who gave him the fruit to eat. But now he says as I live ye shall live; and if God prosper me both spiritual and temporal, and I rejoice, will he not also do the same for ye?

Joseph was sold for thirty pieces of silver; this asks man what it was. Was it not his body? Did not Joseph say to his brethren, "Ye are spies, and to see the nakedness of the land ye are come?" Did he not tell them to bring their brother Benjamin, lest they come in vain? That is that Spirit of his immortal Spirit. Were not these the two children of Rachel—two flocks of sheep?

Look at David, who said O Absalom, my son, would I had died for thee. Has not the same Spirit been handed down? Did not the seed of Jesus come through the loins of Adam for four thousand years? Thirty years was the Spirit shaping the body of Jesus before it was crucified, and three tens are thirty, which are three generations.

Question.—John Bishop, how long was it from Solomon's house to the time of his own house?

Answer.—About one thousand years from Solomon to Jesus.

Question.—Was not his own house thirty years?

Answer.—I do not recollect.

These are all figures.

Written from John Wroe's mouth by Benjamin Eddowes.

New York, 24th of 5th month, 1859.

Ellen Fowler being a member of the society, and has taken the covenant unworthily; since that, being thrown into fits, or a lunatic state, the judges of New York inquire what they are to do with them that happens in the same case?

Answer.—They can let them remain as a member, but not to enter the meetings (whether it be males' or females') till the time that healing virtue be given.

(Signed)

J. A. J.

These are the words revealed unto me from that one immortal Spirit. If a member of the Israelite church be called away by death in faith, becoming a martyr for the word of life's sake, then the issue of that male or female so departed shall be restored to that office they departed in, till the mortal life be swallowed up of immortality. As an example, Margaret Bishop, of New York, a native of Scotland, having so departed in faith, the Lord restores her daughter to her mother's office, as long as she continue so doing, till her mortal life be swallowed up in immortality.

(Signed)

J. A. J.

New York, 24th of 5th month, 1859.

Answers to inquiries of Thomas Wesson, of Quincy, United States of America.

First.—Whether it would be lawful for me to perform circumcision, not having been proved by a committee, although I have seen it performed several times, and feel myself competent to perform it?

Answer.—If thou feels to have confidence in thyself in that one immortal Spirit, which is God, then thou can perform it. Then thou art proved of God, as Daniel was proved of God when he was thrown into the lion's den: though he break the laws of his country, even the king's law, which was according to the Medes and Persians, which was not to be altered.

Yet, nevertheless, if thy confidence be proved not to be of God, and anything happens to that male person, then thou art brought under the laws of thy country, and must undergo the penalty inflicted by those laws; but contrary way, if thou has been proved by three persons as qualified, they having signed the certificate, then thou can perform it; by this will circumcision be proved whether it be of God or man.

Second.—In my travels of late I have caught some disease, it breaks out in red pimples in different parts of my body. I wish to know, if it please the Lord to answer, what I shall do to be made free of this disease?

Answer.—There is nothing will make thee free but thy acknowledging the cause, whether thou hast been the cause through harlots, or whether it has come through thy progenitors, and if it spring from thy progenitors, thou must wait patiently till the healing power be given from heaven, that every member in Zion receive it; but if thou hast brought it upon thyself through harlots, and confesses to the same, thou will be restored before the time, then the law of the Son of God shall free thee, which is in Christ.

Third.—If a member is travelling, preaching, and is at a house of one of the world, and having told them he kept a watch hour; not knowing the people were going away, he commences to keep the hour as they were going to leave two children and a baby, yet they would not let him stop, so went and kept it outside. Being winter, I kept my hat on, I wish to know whether I am guilty of a breach of the sabbath?

Answer.—Thou art not guilty.

Fourth.—As there seems to be great stress on baptism of water, I do not feel satisfied about myself, as I never was baptized before I took the covenant according to the form of Israel, as I was told it

was for the sin of the first book of the laws of God, I did not feel myself guilty.

Answer.—Enter the water for the salvation of the soul, the covenant being for the life of the body.

Fifth.—I did not assemble at the place appointed for the members to take the covenant, as I was told I could take it after Whit-Sunday was past, so I took it on the second Sunday. I wish to know whether my covenant is lawful?

Answer.—It is not, take it over again; and remember the baptism of John, which was by water. And John said one would come after him who was mightier, and would baptize with fire, which is with that one immortal Spirit, which is for the life of the body to be immortal.

(Signed)

J. A. J.

Meeting held in the Sanctuary, New York, upon the evening of the 24th of 5th month, 1850.

I am happy and pleased to say in the name of God that you and I, and all Israel, are to inherit eternal life. Then if we are to be thus blessed, why should we now mourn after the dead? Are not the dead to come to the living? Are the living to go to the dead? No, saith the Spirit, the dead shall come to the living.

Jesus said, "I am he that liveth, and was dead; and, behold, I am alive for evermore." Rev. i. 18. "Because I live, ye shall live also." John xiv. 19. "I go to prepare a place for you." John xiv. 3.

Then if I am not prepared I must go to the place appointed for me. Those of the common salvation are prepared to go to their place. But the Comforter is to come unto the living.

Then why murmur after the dead, O house of Israel, for they have only a part given unto them!

Has he not spoken of his first and second coming by the mouth of many of his prophets? But there is but one prophet—one shepherd, to rule.

O house of Israel, I call not myself a prophet, but am as the horn which is blown through! But what is the horn without the blast be of God? When an horn is blown, what is it without it sounds? I am no more than a branch of the tree, being in Christ till Christ be grafted into me. Then I am but as the horn to speak, for that eternal breath is the prophet.

Now this is the fourth time I have come here, and it is now the last time that I shall stand up preaching in this land to the public, and then when I am in Australia it will be the fourth time I have been there, then I shall cease preaching; but God will make you as me, ye shall be the horns for him to blow through, for then the stony heart of man will be taken away, and he will have an heart of flesh, and he will be no more a prey to the enemy, which is the serpent in the sen, for that is the power that overcame man in the creation. But the truth was found with the woman, and the woman shall end the battle, and overcome the man of sin, for man was found with a lie, even with the first breath he had not the truth with him, but said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Gen. iii. 12. Then God said, "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul." Micah vi. 7. That thou, O man of Satan, charged me with, he spared not his Son, fulfilling that passage, "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. ix. 6. Was not his blood shed for the unjust?

Then hear, O house of Israel! Thou must go through the regeneration, as Jesus did, for he is Israel's example, for when he had fulfilled the regeneration he received the reward. The reward is this, he shall receive all the twelve tribes into lost para-

dise, which he shall give them, and they shall dwell with him.

Then is not that greater than father and mother, wife, house, land, or silver and gold? What are these to any man if he loses his body? But if he loses not the faith of the spirit, soul, and body, though they are by death separated, will they not possess it in their children? So that God is just to all through the seed of the woman being given, there are our children living.

It says in the Scriptures, "For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day: the father to the children shall make known thy truth." Isa. xxxviii. 18, 19.

Paradise is restored back to them, they have not lost their bodies, but have gained the promise; then man has run the race, gaining it by that one immortal Spirit. Then be grafted by it. If I be grafted into it I am called after it for the salvation of the soul, but the body must be grafted again into his living body for it to live.

Then be not unbelieving.—be not as Thomas, who said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." John xx. 25. Afterwards, when he saw him, and knew him, he said, "My Lord and my God. Jesus said unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." John xx. 20.

Then who is that blessing to? The house of Israel when they have put on immortality; then will the high and the lofty one be brought down to the valley of Jehoshaphat, for the lofty mountains are to fall, and the vallies rise, then will paradise be restored back to mankind.

Then why inquire after the dead, seeing they are dead. Then let me and you rejoice that we have one

for our example, one who is our captain, who will separate the sheep from the goats. The goat is of the clean beast, yet is but for the salvation of the soul; and the other are the sheep of his pasture, unto whom he says, "I am alive for evermore, and have overcome death." Rev. i. 18.

So a greater work will he do by you than he wrought by our Lord. That graft is greater than any parliament, for it is of that one immortal King. It is the graft of the King of kings, and is the ruler of all nations. Then shall I not rejoice if I be found faithful to the word? Then I shall not be a transgressor, but a true man, and stand, being found with truth before God and man, and this body will not see corruption. But if I only be grafted into Christ, then this body is cursed for the sake of the soul, but that is not the likeness of paradise restored, which is when no death shall be found.

Then rejoice that he has brought me unto you, for he says he will give me no rest day nor night, but make me do his work, for it is first unto me and then unto ye.

Then let a man go in the strength of the Lord, and not in his own strength. What saith the Spirit of God. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. iii. 20.

Now who are they that hear his voice? Is that voice for the mingled seed, or the world of iniquity? Is it not for those who are signing to be kept from every evil, and from the appearance of evil to be separated from them, for it may appear evil and yet is not evil.

Now it is a hard matter, but mark, "Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. xi. 29.

Then observe to the living his yoke is easy, and his burden is light, because they dwell between the

root and the branch. What did Jesus say unto Nathanael: "Behold, an Israelite indeed, in whom is no guile." John i. 47.

This makes a great clash with men, but it was Jesus who was without sin, yet he was of the seed of the first plant which was cursed, for Jesus was of the seed of the first parents; he was the seed of the woman who should bruise the serpent's head, and his blood was shed for the dead. Jesus was that Israelite in whom was no guile. He is the example to Israel, but the hour is here when that Spirit shall rest upon the house of Israel, and rescue them from the evil. The unbelieving say it will not be in your day, nor in our days. Who are these that say so? Are they not putting off the day—putting God at a distance? But will he not do this which he has revealed? The disciples not believing, and only knowing of his mortal body, said, "But we trusted that it had been he which should have redeemed Israel; and besides all this, to day is the third since these things were done. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke xxiv. 21, 44.

This is the third day when he will redeem Israel, for Israel rejected him then, but he was then the seed sown in the earth, for he had then to die, but he is now coming to the living, who shall praise him, for the dead earth cannot praise him.

Then what are the sufferings of this world compared with that glory? Paul said, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." 1 Cor. xiii. 9, 10.

The world say where are the cursed people, for they know not the way to life, yet all sects and parties say they are in the way to life. But Jesus said, "Blessed are ye when men shall revile you,

and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. v. 11.

Does he not say my people shall be a tried people, yet zealous of good works? False teachers and prophets will arise to try the house of Israel, for they choose the crooked way because it is agreeable to the honour of the flesh, and it is not of the power of God, and of his coming.

Then what are the words of one another, and what can we say unto other religions, for have they not their beloved? But is there not another beloved, which is Jerusalem above, which those seeking the soul have forsaken, because it belongs unto the body. Ezekiel, John, and several of the prophets saw the woman kept back to the last; those of the common salvation call it the Holy Ghost.

The four spirits are calling man to hear, that he may dwell in them root and branch. All these four stand before the Lord of the whole earth, two mortal and two immortal; and he that the Spirit of God is grafted into, the angels of God will minister to him at that day, for that day has no ending, it is eternal, and dwelleth in immortality, fulfilling that Scripture, "Let us make man in our image, after our likeness." Gen. i. 26. "In my Father's house are many mansions; if it were not so I would have told you." John xiv. 2.

I have been asked whether Satan is upon other planets, but I do not like to lay such inquiries before the Lord about other places and planets—I dare not lay such inquiries before that Immortal Spirit, for it says, Physician, heal thyself; that is my own body, for if I do not the work am I not unprofitable, and is not an untimely birth better than mine? Then it is required of me by the God of the living, that he may render the fruit in me, for it is him speaking the words through me, that is to plant them into you, that understanding be given to the heart, for if they who are obedient unto the salvation of the soul

rejoice, and those who have the body and the soul rejoice, it is still as one rejoicing in immortality.

Then why should one religion rail upon another? Look at the flowers in the field. Those who are for the incorruptible must go to their place before redemption can come to the house of Israel. Great shall be the peace of the house of Israel before my leaving this land America, though war and contention shall be in the man of sin.

In the name of God I bid you farewell after this journey. But though I leave this land America, the shepherd shall keep you. And O that I may be a branch of the tree, and dwell between the root and branch! And this is the sign given to the house of Israel of my mission; if I am sent of God he will return me to my own land in peace, and prosper me both temporal and spiritual, saith the Lord. If I am not sent of God, then I must return to my place, dust to dust—ashes to ashes, and shall have the salvation of the soul, which is a spiritual body.

Then if a man rails upon other men's religions he rails upon himself, and he is not that Nazarite unto God; but if that immortal Spirit be the root and branch of me it rails not. The Scripture says, "Michael the archangel, when contending with the devil, durst not bring against him a railing accusation." Jude 9. Daniel calls him, "Michael, your prince." Dan. x. 21. Which standeth for the children of thy people.

Now the visitation is the fruit I have brought you, and when I have preached I go away upon my mission; and this I have seen in vision, and ye shall be eye witnesses to the fulfilment. If I be of the house of Israel I rail not upon another man's religion, lest I rail upon myself. And if I submit not to the laws of the country, then I am in the power of man, and not of the Creator, who commands them, even the nobles of the land, and it brings me to go down to the pit, where they cannot hope for the truth, but the living, the living shall praise thee.



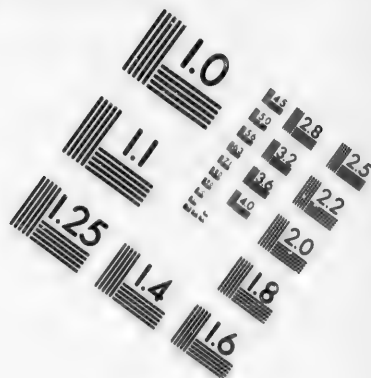
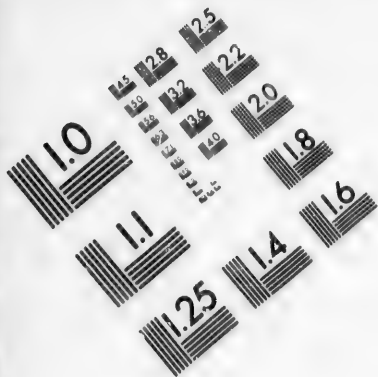
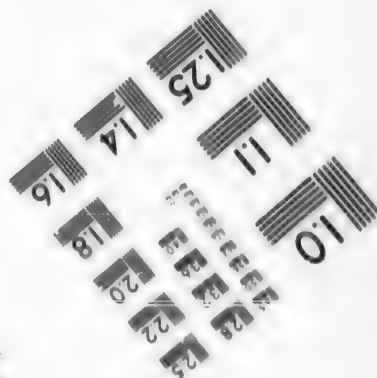
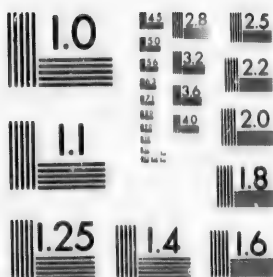


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I now bid you farewell, and may I be found one among you at that day. And now to the trustees, male and female, I deliver ye, to walk as they may command ye in the name of God. And appoint a place for me to stand up in this city before I go to Australia, and may I do the work of a Nazarite.

Written from John Wroe's mouth by Benjamin Eddowes.

New York, 23rd of 5th month, 1859.

The following command was given upon shipboard, and written at New York, 23rd of 5th month, 1859.

This command have I from God, that the directions of all letters shall be altered, and titles given according to the custom of the country they may be in, that is to say Duke if it be a Duke, or Lord, or Mr., till I have brought Israel from among Abraham's seed, which is the mingled seed, which he had of his unlawful wives, for I have sown them with the seed of the Son of man, which shall make them immortal till I have brought them into immortality; and as a hen covereth her brood, so will I cover them with the immortal Spirit, till I have brought them out from among the mingled seed, who are grafted into my death; they are brought out to be grafted into my life, and I into them, for I will put it in their hearts, that they shall follow but one shepherd. And every officer throughout the whole twelve tribes shall give his vote according to that spirit I have put within the inward heart; this shall prove them that they have not chosen me, but I have chosen them out of the world; they are given to me, and I have given them my Spirit, for they will keep the law of the country where they may be. And when I return thee, I will make known to thee the FOUR.

Five there are who shall carry thee as on the wings of an eagle.

Written from John Wroe's mouth by Benjamin Eddowes, and witnessed by J. L. Bishop.

Newark, 26th of 5th month, 1859.

Upon the 25th of 5th month, 1859, John Wroe, accompanied by Benjamin Eddowes and John Bishop, went from New York to Newark, in the same State, and at the house of Frederick Rew, one of the friends, on the 26th of 5th month, 1859, he spoke the following words:—

Judah was of Leab, who has fought the battle at the first, Jacob having divided his flock into three when he went forth to meet Esau. But now Jehovah is gathering the children of Rachel, and he will fight the battle for them. He also spoke of three rains, and the basket of summer fruit mentioned in Amos viii. 1, also of the stranger who expounded the Scripture in Luke xxiv. 18, 27. The first and second rain slew him that had the latter rain, who had that bread, which was the immortal bread of life, but they served the incorruptible, and would not have the perfect image of man. The summer fruit, which was Jesus, laid three days in the earth as mouldy, and yet he was made the incorruptible God and the immortal God.

Looking at a chair in the room, he said, This chair is made after its pattern, the same as there are vessels of dishonour; so if the chair suited not the maker, would he not pull it to pieces and make fire-wood of it?—or if it be shoes, or any other thing?

Now the first Adam was so, he dishonoured his maker, though he was made an image, he eat of the tree of good and evil; the spirit of man is one, and the Spirit of God is another. And another image

was made, and he was made man and God. He then put this question to John Coventry. Did Jesus please?

Answer.—He did not satisfy man.

Thou hast well answered. Jesus said unto Mary, Touch me not; he had not a human body then, and thought if she touched nothing she would have been afraid, for he had a spiritual body then, which could not be handled. Afterwards five hundred brethren saw him ascend with a natural immortal body.

Question.—How long does that wicked one affect us?

Answer.—He has no effect when they have that Spirit he had.

Distance of time is man's weakness; as our day is so shall our strength be. Take a man with what he says he believes, then they will carry a weapon which church ministers cannot conquer, for that Spirit will answer by them. Jesus said, "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." Matt. x. 19. For ye shall know all mysteries; value not what is said falsely, but if I am unjust woe to me. But I must bear unjust things. What is the number of days, or the distance of the time if they have the Spirit of God?

Looking at the pattern of a cup, he said, This ball is a ball of fire, water, and earth, and there are four rivers which receive the waters of every place out of the water. And as coals in the fire causeth steam, so does the fire in the planet cause the dews, for the waters are as round a ball of fire; these things I saw in vision when I was first brought forth, and they were a stumbling block to me, because I was no scholar, but was as a castaway, overwhelmed among the flocks of people, being a laughing stock unto them. But when I was led blind into Bradford church, and answered the priest, I received a Bible.

Question.—John Bishop, I want to know if thou

hast any more sheep to shew me, and are they clipped?

Answer.—They are circumcised.

Then they will get anointed, for if a man get a lot of sheep they may be all shorn or not, but there are sheep who are the sheep of the slaughter-house.

Now God has made thee as a shepherd, and I tell thee in the name of God, thou art to see whether they are clipped or not, circumcised or not, that they may abide in that one immortal Spirit till it abide in them. If a man buy a joint of meat, does he not salt it, that the meat may keep?

Now circumcision is as salt, and all the inwards must be washed away, that they may be salted upon. If a husband refuse his wife going to a sabbath meeting, or keeping an hour to the Lord, she is to keep the first hour of her opportunity, and it now shall be accepted as in the midst of the flock. But if she neglect that hour then she is under transgression, and must submit to the law of Christ. This is to her own inward monitor, and not for men to rule her by. Let not a ruler judge that which they have not seen, lest they be judged. This is a law to a female that has an unbelieving husband. A female under her father, if he clothes her he is the head of her, choose where it may be; and if he causes her to work in the midst of the sabbath hour she must do it, and keep the first hour the same as a female having an unbelieving husband. And if a female be in her courses she cannot take the covenant. But if she neglect that when she should have taken it, she has to submit to that law she neglected, and goes over until the next year.

Question.—John Bishop, if a woman deceived her husband by being in her courses, and she made the man believe it was through her virginity, and that she never knew man. God says they shall not marry them in that state. Wouldst thou marry them?

Answer.—I should not in that state.

If the Marriage Ceremony be read, and a female

be in her courses, if it be done in ignorance it need not be read again, but if not done in ignorance it must be read over again, and they must take the covenant over again, though they have taken it.

He also spoke of the man at Gibraltar, and the twelve stones he gave him, which he brought to England; also of his having to take a sack of stones, and leave one stone at each place to gather the people. He said this would seem a strange thing in the eyes of the unbelieving world. Speaking of his being as a letter carrier, he said if I bring you a letter I cannot read your letter, and if I read not my letter where am I? Though a wayfaring man may read it, and not err therein.

Written from John Wroe's mouth by Benjamin Eddowes.

*Drummondville, Niagara Falls, Canada West, 27th
of 5th month, 1859.*

Sabbath hour.

I am moved upon to put a question unto thee, George Hutchins. If I am going from nation to nation, and break not the laws, have they any power over me?

Answer.—No.

Thou hast answered wisely, so was it with the Hebrews and God. God called the Gentiles, and the six thousand years are as six days, a thousand years in each. He commanded man not to touch the tree. Then whether was he a freeman or a prisoner? He said Adam's body should die within that day, which was a thousand years, for there was no charge against the soul. The second day comes. What! The law—they saw the light, but possessed it not for the life of the body.

Question.—Then if I possess it not what charge is there ?

Answer.—None.

Question.—Then if I walk according to the command of God, which he has given me, am I not Christ's workman ?

Answer.—Yes.

Question.—Then the law of God shews Christ's workman ?

Answer.—Yes.

Question.—He did the work in Jesus ; Jesus was a prisoner they delivered him unto the Gentiles. Upon the second day it was said the soul should die, but if it shewed repentance the soul and spirit should be made as the angels of God. But now it is the third day.

We now come to the Gentiles. God gave them a law, but do they ask for the oil ? for if they have it, it would shew its light, and that their lamp was lit.

Now there is the lamp, the oil, and the light ; then are there not three things ? I ask thee in the name of God.

Answer.—Yes.

Question.—What are they called in the Scripture ? I want thee to answer me.

Answer.—The commandment is a lamp, and the law is the light.

Question.—When did God give them these ?

Answer.—I cannot answer.

Question.—What was Enoch—was he not a light unto them ?

Answer.—Yes.

Question.—Did they fulfil that light ?

Answer.—No.

Thou hast answered wisely.

Question.—Then Elijah was for the second day ?

Answer.—Yes.

Question.—What was the oil—is it not Jesus ?

Answer.—Yes.

He is the anointed, the holy one ; he shews the

brightness and the light. Then if one has broke the laws of his country he is a prisoner. Then how much more is he a prisoner to the laws of God? But if he keep them in me then I shall never taste of death, nor will this body see corruption. John, in the gospel, says never perish. (John x. 28.) Then if I keep the law of Christ mortal is to put on immortality.

Now there are the lights, Enoch, Elijah, and our Lord; by two or three witnesses is it established, the immortal life of the body. The prayer is to be written upon the thumb nail; this is the prayer of the heart.

Written from John Wroe's mouth by Benjamin Eddowes.

Drummondville, 28th of 5th month, 1859.

Question.—John Bishop, when Jesus said "Touch me not, for I have not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God." John xx. 17. Was that to the incorruptible or immortal in parable? Were these brethren incorruptible or immortal?

Answer.—I should suppose he was speaking of the immortal.

Thou hast answered wisely, for upon another opportunity he said, "Ye are of your father the devil." John viii. 44. The one is the incorruptible, the other the immortal. The Son of man was not to speak but in parable, "But the time cometh when I shall no more speak to you in parable, but I will shew you plainly of the Father." John xvi. 25. And the mysteries of that kingdom prepared of my Father.

Written from John Wroe's mouth by Benjamin Eddowes.

Drummondville, 29th of 5th month, 1859.

Sabbath hour.

Question.—Benjamin Eddowes, Jesus said, "Every plant which my heavenly Father hath not planted, shall be rooted up." Matt. xv. 13. Is man the plant of God before or after his blood is cleansed?

Answer.—After the blood is cleansed man becomes the seed of God's planting.

Then before that they are the seed of Satan and man in lust.

Question.—How many witnesses are required to prove a will of those standing by?

Answer.—Three men.

Question.—Is there not Matthew, Mark, Luke, and John, all alive? Did they not write the Testament of that which is in the will? How many is there to the law?

Answer.—It says by the mouth of two or three witnesses shall the matter be established.

Is there not the four books of Moses, which contain the law, and when they saw the mountain burn, and the Lord spake unto them, did they not say let Moses speak unto us?—therefore they refused him.

Written from John Wroe's mouth by Benjamin Eddowes.

In the afternoon of the 29th of 5th month, 1859, John Wroe preached upon the Battle Field, at Drummondville, Niagara Falls, from John xv. 4, x. 28. John Bishop also spoke to the people assembled.

After the preaching, John Wroe put the following question to George Hutchins.

Question.—If thou live in the mortal life, and art grafted into him, is not life grafted into death?

Answer.—Yes.

"I am he that liveth, and was dead; and, behold,

"I am alive for evermore." Rev. i. 18. If they are grafted into his life they have two lives, but not if only grafted into his death.

There are three grafts, three states of grafting. First, man mortal grafted into Jesus, into his death; second, man grafted into his living body; third, his immortal life grafted into man, then man is immortal, ready to put on immortality.

The following inquiry and answer was written on board the steamer *Kingston*, upon the river St. Lawrence, of a Thousand Islands, while going from Niagara to Boston, on the 31st of 5th month, 1859.

Question.—Can the children of full members above twelve years of age, and who then sign for themselves, be admitted in as members, if they cut their hair, as the children of uncovenanted members are allowed to do so?

Answer.—Full members' children can become as full members at twelve years of age by taking the covenant. Uncovenanted members' children can take the covenant at twenty years of age. After taking the covenant they seek for the Spirit to keep the royal law in them; he that seeks not is a base-begot.

Written from John Wroe's mouth by Benjamin Eddowes.

Boston, 1st of 6th month, 1859.

At a meeting of the friends at Boston, in the evening of the 1st of 6th month, 1859, John Wroe spoke the following words:—

Jesus at twelve years of age began to minister, and the children of full members must remain uncovenanted members if they refuse to submit to the

law. At twelve years old they can be grafted into his life, the law of Christ making them free, for repentance is for the salvation of the soul.

The prayer for the covenanted members is now altered, and ye may say it as often as ye will, that his life may remain in ye, which ye are grafted into, until it be grafted into ye, and bear the fruit in you.

Now dost thou understand me, for some say they understand when they do not, being ashamed?

Question.—Eliab Metcalf, who is to bear the fruit in thee?

Answer.—Christ.

No, it is Jerusalem the Branch.

Question.—Those that understand not, let them wrestle with me until they do. I am sent to the officers, and not to the people. Now there are different graftings; those of the common salvation, christened or baptized, are grafted into his death; was thou?

Answer.—I was.

Question.—That is for the soul to be saved in the resurrection. Jesus said, "I am he that liveth, and was dead; and, behold, I am alive for evermore" Rev. i. 18. Now thou art to come out from death unto life?

Answer.—Yes.

Question.—If thou come out, hast thou not saved the inheritance for thy children, who are under twelve years of age? Does thou understand?

Answer.—Yes.

Question.—Above twelve years old if they refuse they go with the world, so that there is a separation of children. Then if thy children refuse who are above twelve, which is a fiery trial, can thou stand that fire?

Answer.—I should hope so.

Question.—Did not Shadrach, Meshach, and Abednego stand the fire?

Answer.—Yes.

Question.—We shall all stand if God be with us.

Do we fear the grave? for he will give that bread which overcometh death. Jesus said your fathers did eat manna, and are dead. But that Spirit will give them bread that they never die. "And I give unto them eternal life, and they shall never perish." John x. 28. This is what church ministers cannot get over, for what is to perish but the body? There is the soul and spirit, which are two things, which are saved in the common salvation, which they call but one. Then if one spirit minister to another, is it to the dead or the living? The world say all are to die. Then are they not ministering spirits, being already dead, because they are to die? In the law of Moses the entrails of the beast were to be taken away, so the entrails of man must be made flesh, then the body of man will become immortal; but what are the mortal dwelling between the incorruptible and the immortal, till they have the immortal life, John Bishop?

Answer.—The mortal I believe then.

Paul said, "To the one we are the savour of death unto death; and to the other the savour of life unto life." 2 Cor. ii. 16. So there are two deaths and two lives. There are the two churches, the incorruptible and the immortal.

Paul said, "For we know in part, and we prophesy in part." 1 Cor. xiii. 9. Then are they perfect if they only know in part? But when that Spirit is come, that which is imperfect is to be done away. The prayer renews his life in you every time ye say it. This covenant is the grating of life of mortal into immortal. If a young man is in love with a young woman, is she not always upon his mind? Then how much more should the laws of God be on the mind? First a woman marries according to the laws of the country, afterwards by the law of God. If I keep not the laws of the country am I the free-man of that country? I put that question to thee, Eliab Metcalf.

Answer.—No.

Question.—Am I not their prisoner? But if I keep their laws are they not my protection?

Answer.—Yes.

So the laws of God and the laws of the country are one with them that have the Spirit. Jesus laid down his life that they might have life more abundantly.

I am to preach in New York, and that will be the last time in America, and I have preached my last in England.

I am moved to speak upon children again. Rebecca had a trial in the case of Jacob; she said she was weary of her life, lest he should go to take a wife of the daughters of the land. But let us not murmur, for we are one's apiece. I am seeking my own body, then if I get it will it not be a rejoicing for me?

Question.—How many are there here to take the covenant?

Answer.—Four.

Question.—Have they been married?

Answer.—Not by the form of Israel.

Question.—Then they are only married by the world, and must be married by the form of Israel, and then take the covenant. Preachers are to go out as sheep among wolves, but if a preacher have the lion with him is he to fear? But how can he preach unless he have him with him? but when a man has him not then is fear. I saw the lion in vision with me, but when he is not with me, then fear and trembling. Did thou ever know a prophet but what was afraid after that Spirit had left him? John Bishop, can thou tell of any?

Answer.—I do not know that I can.

Elijah shewed that point, and it is the same with all messengers, even to Jesus. But they are as bold as lions till it has left them, then fear and trembling. When a preacher stands up, let him not study what to say, nor pick a text, nor his subject, and words shall flow faster than he can utter them.

This is the command, that the members go out as preachers upon the Sundays that are working the six days, so that they can return to be at their work, and they will be heard. Let them not say they cannot preach, neither pick a text or subject.

Repentance is of the wisdom of man, which brings him to seek the salvation of his soul. Before they crucified Jesus he said, "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John xvi. 7, 8.

And he will shew you the truth. I am not the porter to shut the door or the gate, for it is he who gave the law to Moses in the bush who is the preacher, and it will be proved by the four heads, which are the four books of Moses, and the four books of the Evangelists, for they are the four spirits that stand before the Lord of the whole earth, teaching the life of the soul and of the body. Have not Jew and Gentile now become one? This is easily proved. In the eye of the world Bands is cast sideways, but Jew and Gentile are to become one rod in his hand. But there is the rod of the living and not of the dead, for the living have both the law and the gospel, and he will graft it into them till he dwell within them.

The Jews said they were the disciples of Moses, and said unto Jesus, "For a good work we stone thee not: but for blasphemy; and because that thou, being a man, makest thyself God." John x. 33. After his resurrection they thought he was another man when he expounded the Scriptures unto them. That immortal Spirit was with him, and when it rests upon the whole house of Israel they will keep both law and gospel. The Jews accused Jesus of breaking the sabbath day. But what did he say unto them. "Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers;)

and ye on the sabbath day circumeise a man." John vii. 22. They accused him because he wrought cures upon the sabbath day—they thought it not lawful.

Man must see his own nakedness before he can seek the salvation of the soul. Are not the priests and the doctors asking for the amendment of their acts. But if ye have made a covenant ye are to come out from the mingled seed. Ye will hear tell of a murmuring, and there are that will go out with their children. Does thou wish to go out with thy children that are above twelve?

Answer.—I think not.

Question.—Some of ye have a family of children?

Answer.—There are two families.

Question.—Now I will put the question again, that ye may understand. Hast thou any above twelve years old?

Answer.—I have one above twelve years.

Question.—Would thou go out with them?

Answer.—I think I should not go out with them.

No one can keep them but the lion. It says a lion's whelp gone up from the prey. (Gen. xlix. 9.) That is that Spirit that gave the law to Moses, which made the temple of Jesus the incorruptible and the immortal, and will give the immortal life before I see ye again. Let us walk with him. If I am sent what do I want with another man's writings? If God has sent me it is him who delivers the words, and they will shine bright, though it may appear opposite at first.

There may be hundreds of prophets; Moses said he would that all the Lord's people were prophets. What would it profit a man being a prophet if he lose his own temple? Though I may have been a prophet for forty years, what is my prophecy? Physician, first heal thyself. Cast the beam out of thy own eye before thou can cast the mote out of thy brother's eye. A man in Australia rose up as a prophet, and then came to join the church again, making confession in the midst of the people. If a

man be a prophet the lion is with him. Saul prophesied, and if a man be a prophet he dwells between the two lights. Then is he a lying prophet then?

Answer.—Not a lying one then.

There is the prophet. The law is the root, the gospel is the lamp; the oil is the word that cometh down from God. Those of the common salvation have lamps, but no oil; the Gentiles will not have the light, which is the law; the Jews will not have the lamp. The days are coming when both of them shall say, Give us of your oil, for our lamps are going out.

I tell you I am going to leave you, but ye will have one mightier than me to guide you. I want to be one with you, a branch of that tree, which is one hundred and forty-four thousand. But finding one of them is like finding a needle upon a mountain, but they will yet spring up like mushrooms in a green grass field. Does it not say it shall push the people together?

In the asylums are many prophets; they will say ye are as them. Many children will say I will be an half member, and many will become full members at Whit-Sunday.

Many have joy with their children. Many children have gone among the world, and will go with the world. Many children will give their parents no rest day nor night. When a woman wants a daughter she has no rest till she get her. This I make as a comparison. In America they set a good example over drunkenness, for in my travels here I have not seen above one, while I could not travel in England without seeing many drunkards, and the one I saw in America had a sly bottle in his pocket.

This I tell ye before it comes to pass: Preachers shall go out without purse or scrip, and shall not want; they shall go from nation to nation, and man shall not know them, only God shall do the work, for it will be like a man having one horse by an

halter leading a string of horses, and he brings the last home as well as the first. So is the house of Israel.

Now if you have any questions to ask respecting the Scriptures speak. Has any member any questions to ask? If a man and woman are going to be married, do not the people round them call them weak if they keep not their own counsel? And if a woman keeps not her husband's, how can she hold that of other folk's? Many make inquiries before they look in the writings, and send it to Gravesend. The press is called a figure of the ark, and it lodges at Gravesend, and I trust it is the end of the grave.

We have the works of Joseph H. Moses to look at, but let us avoid that we find fault with; and Daniel Milton, who has arisen up. And those who will not walk between the two lights who have arisen up to devour the sheep, all such officers are to be taken out of their offices. All that do not separate themselves from him are to go with him. This I tell you, for his name is taken out of the Book of Life, because he said the Lord had spoken to him when he had not. For while ye yet live stand to your lives. He will go to many places to try to get in, but his name, with their names who have joined him, will get the salvation of the soul if they seek for it, though the body perish. Seek Christ by day and by night, that ye may abide in light.

I know when that Spirit is upon me, for I have as good a proof as though a wild bird flying alighted upon my shoulders, flapping its wings. Then when that is upon me I speak, not in my own name; then is that a light by day and by night.

When I was first visited, and heard of Joanna, I read not her writings, neither did I condemn her, for I was commanded to see no man's visitation, but what the Lord says unto me.

Some of the members do not allow me to have any opinion as a man. But am I to live as in a dungeon, and not to talk as another man? For I have

an evidence when I speak in his name, and not my own.

Then see that ye build upon his groundwork, and be not followers of John Wroe. This I tell ye in the name of God. I do not want other men's opinions, neither do I want a railing spirit, but I want to be clear of your blood. But some branches are wild by nature, but the graft must be put into us before we can have life, and it bears the fruit in us. The prayer is to bring us to perfection, and we are not brought all at once, but by little and little. No gold is to be compared to that light, for it puts out all other lights.

When Jesus ascended the mortal eye could not behold him, and when John was baptizing, he said, "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." John i. 33.

Now that Spirit is to be grafted into the house of Israel by this covenant, and every one who signs it, and receives it in the heart, to them it is a covenant of life, and they are called and surnamed after it, an Israelite in whom is no guile. Did not Jesus say unto Nathanael, "When thou was under the fig tree I saw thee." John i. 48. I tell ye the prayer will be written upon the thumb nail; and ye are not able to keep it, but he will strengthen you, and graft your lives into his life, for he says, "Because I live, ye shall live also." John xiv. 19. "And I give unto them eternal life, and they shall never perish." John x. 28.

Now it is the body that perishes, for the soul cannot, for that is the finite being, and sleeps in the earth until the resurrection, until the day mortal puts on immortality, and is then as the angels of God. "In my Father's house are many mansions." John xiv. 2.

I am moved upon again: If a woman is left with

children under twelve, if she puts on immortality, then she has gained it for the children under twelve. And a man shall be a widower, and have five or six children, and if he put on immortality, and some of the children die, and some are alive, will he not still have them all—will they not come together rejoicing at the resurrection? But they must come out from the world for the mortal to put on immortality. Satan is now going to be plucked out of the heart of man, for he says, "I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast." Jer. xxxi. 27. Then will the Son of man sow unclean seed, for it is his son Jesus who abode in the Godhead. It is that same Spirit that rested upon him, and he said, "Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels." Matt. xxvi. 53. Remember he abode in the Godhead, and he is a pattern and guide for the house of Israel, and he is seeking a goodly seed that will serve him. And as a young man seeketh a maid, so is he seeking the whole house of Israel. Then come out from the mingled seed.

I now bid you farewell, trusting that ye may be found in that immortal church, for we part in body and not in spirit, and may we all be found Israelites in whom is no guile.

Written from John Wroe's mouth by Benjamin Eddowes.

On the 2nd of 6th month we left Boston for Providence, Rhode Island, and upon the 3rd of 6th month, 1859, after circumcising a new member, returned to New York.

Sanctuary, New York, 3rd of 6th month, 1859.

Sabbath hour.

The Lord, in all ages since the days of Adam, has had a people who were for the slaughter-house, or for the wicked one. This the Lord has done to see whether they would serve the living God or the dead God; for the evil in man is dead until it is brought to light. If we have followed the dead God, then we shall have to remain until the final resurrection, though the evil is dead at the final resurrection.

Now there is to be a dividing of the people, and of children above twelve years old, they shall take a change. I mean they shall make a covenant to abide in the vine; for if we be grafted into his death we abide until the resurrection; but if grafted into his life, and abide in his immortal life, then we have that life with him. God says the sheep of my pasture are men, and he is the incorruptible God as well as the immortal.

Every child of a covenanted member can take the covenant at twelve years old. And I have seen in vision a great murmuring and distress among the women, who could not rest because their children refused being grafted into his immortal body at twelve years old.

So they either be grafted in by baptism into his resurrection, being the sheep of his pasture, or to be grafted into the life of his mortal body, being immortal.

Now those grafted into his mortal body, and abide there, he will be grafted into them, and will do the work for the house of Israel, for every branch is to be purged, that it bring forth more fruit.

Do they not name themselves of different religions? and are there not false prophets who are devourers, being as wolves? But the good shepherd lays down his life for the sheep, both for Jew and Gentile, but he offered his body for the living.

Hear, O house of Israel! He says though their

number be as the sands of the sea, yet a remnant of thee shall be saved.

Then if we have the soul and body we are a living witness for him, and there are three living witnesses of the will of life—Enoch, Elijah, and Jesus. And when Elijah offered sacrifice, and the people saw it, they said, "The Lord, he is the God; the Lord, he is the God." But are those in the grave the sheep of his pasture? Are those grafted a second time into his life, though the number of them is as the sands of the sea, the remnant shall be saved. John saw the number, which was a hundred and forty-four thousand, twelve thousand in each tribe; these are all redeemed from among men, being living stones. He shed his blood for sinners, and offered his body for the living. Jacob said, "Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them." Gen. xxix. 7.

Jesus said unto Peter three times, Feed my sheep. (John xxi. 17.) We are going to be proved whether we are grafted into his life, for he says, as I have overcome death so shall ye, because they are called in the regeneration to immortality, the rest are not the sheep, still the Lamb of God took sin away, yet a number perished.

We find the Hebrews kept not the law. Jesus said, "Moses gave ye the law of circumcision, not because it is of Moses, but of the fathers." John vii. 22. God put his mark upon them, lest the enemy should slay them, and he will give them a heart of flesh, that they may do the work of God.

I am going to put a question. Ye that are dissatisfied with the visitation remain in your seats, and ye that are willing to abide in his life till ye be made immortal, stand up.

[All the members present stood up.]

I am glad to see it, for if I be not a branch of him an untimely birth is better for me. Though such characters arise as have in America, and other

places in England and Australia, the Lord will humble and bring them down, and bring them to the resurrection.

Then if one acknowledge his debts are crossed out. I tell ye in the name of God the debts shall be sought for, and not found; it shall be crossed out of the book of life; for the sins of Israel and Judah shall be sought for and not found. Jesus was brought to death for the sin of the human race. I know the Hebrews will have liberty in all lands, but these cannot put on immortality, but are in the image of man, not of man and God; and when they see the redeemed they shall say, These are our Gods, for the Spirit of God has redeemed them from among men, and they are then perfect God and perfect man, and will never taste of death.

Do not the world say all must die? But is God deficient? The blood of animals was not sufficient, and he offered his Son after four thousand years, the seed of the woman, for a sacrifice.

Many say these things will not come in our days, such characters do not believe in God. I will make a comparison: the wicked one says man will not live in immortality. The world cannot see the two lights, and those in the covenant will not fear bad tidings in the newspapers nor magistrates.

The house of Israel will have their debts crossed out of the book of life. They will have the laws written upon the tables of their heart. And they are the cattle of a thousand hills, and there is only one that is to obtain it, and that one is an hundred and forty-four thousand engraved with the finger of God.

The four books of the gospel are the will of the house of Israel, and they will do a greater work through that Spirit working in them, and will never taste of death. "And I give them eternal life, and they shall never perish." John x. 28.

Then are they the freemen of the city. If I remain in the vine I do the will of the prophet till I

dwell between the root and branch, for without him I can do nothing. If I abide in him, and him in me, that is that Comforter, which shall deliver me. I am not that Comforter, but I am sent to bring the people in that spirit, and ye will have one greater than me with you, that Spirit which man cannot part from you.

Now ye must offer your children at twelve years according to the law of Moses. Jesus is an example, he was not begotten in sin, nor shaped in iniquity, yet he was in the loins of Adam ten generations, but he was purified from that he was conceived of, and had a body without spot or blemish, and is now coming with that same body which was nailed to the cross, which is to descend to the hundred and forty-four thousand, who are to stand on Zion's hill, their entrails will be washed away and made flesh by that immortal Spirit.

Then what is it to man if it be ten thousand years off, if he be dwelling between the root and branch? Happy shall I be if I be found one.

Now it is to be completed in six thousand years, and for the elect's sake the days are shortened, that flesh may be saved. So some are corruptible and some immortal. So when a prophet is in the Spirit he brings peace to the soul and peace to the body.

Now those dissatisfied with the messenger, who seek another, and not the life of the body, let the house of Israel let them go, for the prophet is sent to establish peace to the people. Jesus and Christ are our only God. And in Zion at that day there will be no sound of a tool.

Now ye have stood upon your feet, and to ye that are in the covenant, and abiding therein till ye dwell between the root and branch, that Jerusalem above bear the fruit in you, let not that covenant be destroyed. I labour as one in the covenant. Let every officer who is as a shepherd stand for his life in his office. Peter wept bitterly when he had denied Jesus. But he does not speak to him about the

cattle. Jesus said I am not of the world, and I do not say ye, but may I be one. I say in the name of God, may he keep me in this faith till I dwell between the root and branch, and be made like him. If we abide in him we abide in peace and prosperity, and go no more out, and the whole world shall acknowledge that he bears the fruit in us.

Now if I am not faithful in my servitude I must go to my place; and let not a man seek his neighbour's judgment, then he will do right. Let him come out from the evil of his mother, and be purified by that mother, Jerusalem above, for the woman's see.' was among the unclean, and he is the shepherd of the cattle, and will gather his elect, and they shall serve him day and night.

Written from John Wroe's mouth by Benjamin Eddowes.

On Sunday, the 5th of 6th month, 1859, after the sabbath hour John Wroe was visited by an English lady, who lately had been residing in Cuba, she having purchased the books, and being desirous of seeing John Wroe. In the afternoon, it having been announced in the newspapers, John Wroe preached in Mozart Hall, Broadway, New York. The subject was the parable of the vine in John xv. The congregation were very attentive.

At the close of the preaching Daniel Milton, who calls himself a prophet, and who sat in the congregation with his hat on, stepped to where John Wroe was, and asked him "If he should know the cut stone again if he saw it?"

New York, 6th of 6th month, 1859.

Inquiry and answer.

Question.—If a member goes to the world, or to any one, and slanders the character of a member, or tells lies about a member, and comes and submits to the law without going and confessing to the persons the lie was told to, is he freed from that law?

Answer.—He is not, but must go and confess to those persons he or she told the lie or slander to before he can be made free. But if the person be a member of whom he told the lie, and will not forgive him when he confesses, then that member is to be shut out until he forgive that offence, but they are not to go to the world to confess. This to be put in the General Assembly's Guide.

On the 7th of 6th month, 1859, John Wroe was visited by a Hebrew, who had attended the preaching on Sunday afternoon, with whom he had a long conversation. And upon this day, receiving no information of a vessel sailing direct to Australia, or of any direct conveyance from the Isthmus of Panama, two passages were taken for Liverpool by the steamer *Asia*, from New York, which was to sail upon the 8th of 6th month, 1859. In the evening of the 7th of 6th month, 1859, a meeting of the members were called, at which the following words were spoken:—

The Lord said he would speak to the people with strange lips; now he speaks in the English language; that language many among us do not know; that language which God now visits with his Spirit, by which ye are gathered together to hear the word of God; but let them get the English Bible, and their own Bible, and pick Sunday afternoon to learn the English. The Lord will have but one standard, and during his mortal life, and before the taking up

of his body, he will make it known that the Lord spoke to him, and he will know his place.

Many prophets have arisen up, but when this word has gone to them they were subject to the stronger, because they were found with a lie, which subjects them to death. Take Jesus' words, and follow them, not John Wroe, but the word of God, which is the word of life.

I know when to speak in my own name and when to speak in the name of God, for I am his horn to blow through. Then fear not, when they say, Lo, here is Christ, and there is Christ, go not after them, for Christ is your life, and it is not in another man. Then when they say this man is a prophet, go not after them, but abide in what thou art grafted, for ye are not grafted into John Wroe, but by the word of God; and what he brings place side by side with the Scriptures, for the Testament is the weights, and the laws are the scales. Then if it be not weight follow it not, but throw it from you, for the Testament is the will, which will be proved at the resurrection, both to believers and unbelievers.

Now I go away to-morrow, for can a fish live out of water? If it can so can I. Now I was to flee when I had preached my last sermon; but in America there will yet be a large number, and ye will take another place. And let those of another language meet together, and the English to themselves, for many nations will flock hither.

Hear, O house of Israel! Behold the stone cut out of the mountain! Behold, that stone was a mountain to the Hebrew, for it was the body of Jesus. No one could touch him until that immortal Spirit had left him, yet a bone of him was not broken, though they pierced his side. The Hebrews would not have him to reign over them, they were blinded. Then the Gentiles had the Scripture, then was fulfilled the present of Jacob to Esau, for Esau said Jacob got the birthright and the blessing, and Isaac said the voice is Jacob's, but the hands are

Esau's. Did not Jacob obey his mother's voice? Did not Jacob say I shall seem as a deceiver, and it will be a curse, and not a blessing? "My son, obey my voice; let the curse be upon me," and she delivered, and gained the victory by her son. Did not Esau say, O my father, hast thou but one blessing?

Now here is Jew and Gentile, and he said by thy sword shall thou live, till thy yoke be broke off thy brother's neck. Was not Jesus the fruit of Jacob's body? Was not Jacob's last dying words, that the Hebrew should be subject to the Gentile? And the Hebrews obeyed by being subject to the Gentiles. But do they not now lend to Esau silver and gold, houses and lands? Did not Jacob offer Esau two of his flocks? But there are three flocks at the fulness, and the last flock is the immortal; they are not for the slaughter, for they are those who are dead, being for the incorruptible. But by and by will be the third flock crying victory over death, hell, sin, and the grave. Then, O grave, where is thy victory? This will be the third. Jacob said, Lo, it is yet high day; go water the sheep, that is the two flocks for the slaughter, they are not the sheep of the pasture, but of the slaughter, Jew and Gentile. Jesus said other sheep I have which are not of this fold, not of the incorruptible; and I give unto them eternal life, and they shall never perish, their mortal bodies. (John x. 28.) And if the days were not shortened no flesh could be saved, but the days are already shortened. Does not John, in the Revelation, say the dead are saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. (Rev. vi. 10.) Are they not crying out upon the evil? God is now giving another prayer for ye to say. Take the root of evil and his seed out of me, then will not perfect righteousness dwell in you? This prayer is for the life of the body; for this prophesied of many years since will yet come to pass—it will be written upon the thumb nail, for Jesus Christ will be immortal

within your temples when he has done in you as the Scriptures have said, and ye shall go on from perfect man to perfect God and man. May I, with you all, unite in that one immortal Spirit, for it is the will of life to our bodies. Jesus said it was not the time for them to know, and Paul said the children were not yet born to know good or evil; but the kingdom was to be given to those prepared by the Father. Now Jesus sows the seed of the Son of God, and the seed of the beast, but that seed was withdrawn when they took him prisoner, for before that what power could withstand him? Had he not power over all? Were not devils subject to him, and served him? Was there not a woman with seven devils subject to him? I am doing this to shew the power Christ had. Now he has promised the same Comforter, and said, If I go not away he will not come.

Now here is the difference in the common salvation, they are grafted into Christ, and bear of their own kind—they bear of death; but now he is alive for evermore, having overcome death, having the keys of hell. “I shut, and no man can open; and open, and no man can shut.” Then if we open our hearts we shall dwell in his Spirit, and he will keep the laws in us. Death separates the spirit and soul from the body, and all rise at the resurrection to give an account of the deeds done in the body.

So there are two debtors, but all that are for immortal life come out from death; the days are already shortened for the elect’s sake, and his glory will be revealed in the third flock, for they are the sheep who are not of the incorruptible, they are not the sheep of the slaughter. But to them he says, As I live ye shall live also, for they are grafted into his life to overcome the works of hell.

God has not given one law for me and another for you. I must have a ticket to shew I have kept my sabbaths; this is for an example, that I am walking for life, and not for death, for if I

am not walking for life I am for death. The work is first unto me, and then unto the sheep; and the good shepherd has laid down his life for the sheep. I am not that shepherd, but the horn. Do not shepherds of men have horns to call their cattle? And does not God call men his cattle, the cattle of a thousand hills?

Hear, O house of Israel, is not the Jew circumcised upon the eighth day?—is he not grafted then into his church by that as a natural Jew?—but that is for death. But flesh is to be saved. Was not that flesh nailed to the cross saved, and became immortal flesh, and became fruit to bear the fruit in man? And may our hearts hold that blessing, which is of God; and may he fully dwell in this body, that it see not corruption.

I am not going back to Melbourne House, for I am going on my journey to Australia, trusting that those who see me not again in a mortal life may all walk together as Jesus walked, and overcome as he overcame; for he will be a light by day, and a wall of fire by night, for he laid down his life for his flock: he is the shepherd who shall guide man into immortal life. That Spirit left Jesus, for when he was upon the cross, about the ninth hour he cried, My God, my God, why hast thou forsaken me? Fulfilling what Isaiah said, "For a little moment I hid myself from thee;" he then paid the debt for the sheep of the slaughter, for he says, "I am the resurrection and the life;" he shewed the likeness of the angels, but Christ shewed his body alive for the immortal; and the four books of Moses, and the four books of the Evangelists will prove ye and me, for he is the shepherd of the flock, that immortal prophet, and the living are the sheep of his pasture, and it is to their children. But Satan walks to and fro among them that are numbered. But Jesus Christ is to reign; the prince of this world reigns falsely; he is like a wolf, and is strong in death. And those who will not have Jesus Christ to reign over them

are grafted into death for the slaughter. Those who die in the covenant are called saints, because they held the faith of the redemption of the mortal body, they followed him in the regeneration in this world. But now the time is come that the destroyer of the earth shall be taken away, and the children shall possess the kingdom, for they are the elect, and will reign one thousand years over the serpent.

Now I go away, and if ye will not have him to reign over you, if you will not be subject unto him, then ye go to the slaughter; for how can ye overcome without him, he is Israel's example? Though the Father delivered all things to him, yet he said without the Father he could do nothing. But if that branch grafted into Jesus be grafted into you, then will ye bear fruit in God. In the name of Jesus Christ I ask ye all to walk together, uniting with him, that he may keep his law in ye, and me, as it did in him.

This is now revealed unto you, that when he returns me, a preacher will be sent to the East Indies, and to the West Indies. They shall go with this prophecy there, for the cattle are upon a thousand hills, and they are mine, saith the Lord.

Now I must depart, for remember the old and the young prophet, for I must be about my Father's business; and though we part in body may we not in spirit, until our spirits be brought together in the Spirit of the Lord, that when it descends we may be brought to life. And though we go forth weeping, may we return rejoicing in him, being separated only as it were for a little moment.

Remember ye will have one greater with you, both by day and by night. I am going to the world among the wolves, but if I keep their laws why should I fear? If Jehovah's Spirit be with me why fear the wolves? I now bid ye all farewell, and may the blessing of God rest upon both ye and me.

Written from John Wroe's mouth by Benjamin Eddowes.

The following was written to be sent to Robert Cook, in Canada.

Thy child thou hast given two names to it, which is contrary to law and gospel. It must have its mother's surname before thou married her. If a man die, and his wife lives, whether does the dead or the living claim the living child? The mother shall claim the living child, because she is the mother of the living. Same way is to the male, if the female die then the father shall claim the living. Therefore thou art adopting the child to thyself before thou knows whose the child is. Joseph Greaves, when he returns, is to name thy child.

Ann Graham is to take the covenant over again, she having told the law of Christ to two females before they had undergone the law.

Abel being the son whom the promise was unto, his body was mortgaged for six thousand years. Satan is the shepherd over those who are of the incorruptible fold.

New York, 8th of 6th month, 1859.

Joseph Croaw must remain a half member till he take the covenant again, he having lost his seal, the water cannot cleanse him, he must come to the law of Christ.

Elizabeth Easton to be entered into the Third Book.

Andrew Read and Elizabeth Read to be entered into the Third Book.

An inquiry, with answer.

Question.—If a covenanted member tells a lie of another member, or charges another with telling a lie, and cannot prove it, and then delivers up their

seal and ticket to the female officer, and that female officer receives that seal and ticket, and then returns them without causing that member to undergo the law before it be returned to that member, is it right to do so?

Answer.—It is not right, and that person must take the covenant over again, and submit to the law of Christ before doing so, and the female officer in like manner, both being guilty of that breach. This to be entered into the Females' Laws.

John Wroe and Benjamin Eddowes arrived at Liverpool from New York by the Royal Mail Steamer *Asia*, on Sunday morning, the 19th of 6th month, 1859. And it was stated by many passengers on board, some of whom had been twenty-six times, and twenty-two times across, that the ocean was never seen by them calmer than upon this passage, which was made in ten days and a half from New York to Liverpool. This completes a travel by sea and land of 7160 miles, from leaving Liverpool to arriving at Liverpool again.

(Signed)

J. A. J.

Gravesend, 26th of 6th month, 1859.

In New York, amongst about one hundred members, there are six languages, and if John Wroe gathered them it may be asked how could they understand his speech? But I am glad that they could not understand me, for it shows that they were

gathered not by John Wroe, but by that immortal Spirit. But I am of the same nation and language as ye here, how is it then that ye do not understand me? It is because you do not like strong things, and things that are against you; ye like smooth things, and some of ye like to make yourselves different from other men, to appear before them as something that ye are not.

Now ye know your former prayer I trust, but ye know not what ye ask; ye say thy will be done, what is his will? The dead shall go to the dead. And how does he shorten men's lives? Has he not taken the woman as an instrument to bring forth the children for death? Now what did the Hebrews say to one another? They saw the mountain burn, and they said let not God speak to us, but speak thou. They saw the light of the Spirit, but did not receive it, neither did they receive the light of the Spirit when it came and rested on Jesus. Now ye have the prayer to ask and receive this Spirit, but if ye are like them, and desire in your hearts for a man to speak to ye, and not God, then ye must go to your own place.

Now if a man has been whoring can he utter this prayer? can he deliver his spirit, soul, and body to God? Now there are four things which rest between man and God—whoring, murder, stealing, and lying; and I ask thee, William Spice, (of Sittingbourne,) can a man who has done these things go and receive a cleansing?

Answer.—Yes.

How can he go, his conscience condemns him? Even the world, when they have done these things, are condemned by their conscience, but they dare not confess, but the member who has done any of these things must go and confess. "If any man bring his gift to the altar, and there remember that his brother hath ought against him, let him leave there his gift before the altar, and go his way, and first be

reconciled to his brother, and then come and offer his gift." Matt. v. 23, 24.

Now I take the last first; if a man has told lies of another member, let him go and confess to that member, and then go and receive the cleansing, and his gift is accepted.

Now I will put a close question to thee: If thou, James Furnner, had a daughter, and a man in the covenant, and he is a married man, came and overcame her, could thou forgive that man?—if he came and asked forgiveness of thee, couldst thou forgive him?

Answer.—Yes.

Well thou mayest think thou could, but it would be the hardest trial a man could have, though so will the house of Israel be. Now there is a man in America been doing this thing, and he has to return to his own country, and seek forgiveness of the father and mother, and if they forgive him not they are shut out. Behold, the woman was a covenanted member, but she is not so now.

On the following passage being read in the Covenant Book, "That they all may be one; as thou, Father, art in me, and I in thee, that they also be one in us." John xvii. 21.

He said, Now, I would have ye all to mark this: do ye understand that ye dwell between the root and the branch? Jesus for three years dwelt between the root and the branch, the two immortal spirits rested on him, and was not the whole creation of man subject to him?—and they who touched the hem of his garment were made whole. Christ is the root, and Jerusalem is the branch. The female is the branch, and bears the fruit, and so is the house of Israel grafted into the root, and the branch into them, that they may bear fruit, but if ye do not abide can ye bear fruit? Now this is what Jew and Gentile will say when they see ye bearing fruit, they will say these are our gods.

Now then, ye are all commanded to be preachers.

Hearken to this. "That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. In the world to come he shall receive wife and children, house and lands an hundred fold. (Matt. xix. 29.) And he that liveth and believeth in me shall never die. All the Lord's prophets declare these things.

Come ye out then, and be separate, and touch not the unclean thing, and what ye ask ye shall receive. A Jew said to me in New York, I believe these things that you say, but it will not be in my day, but Jesus said if ye believe ye shall receive. I said to him, the time is at hand when Zion shall be delivered and bring to birth. I know it is hard to forsake these old things, but he will do it in us.

Written from John Wroe's mouth by Edward F. Hutchins.

The same date, after the sabbath hour.

Now I am bringing forward this, that Jesus laboured for three years, knowing that the mortal life must die for the sins of the world. Now when Christ and Jerusalem left him he was subject to the world, and if Christ and Jerusalem abide with us, and we abide in him, the world are our prisoners and our protectors.

Now I told ye that the woman bears the fruit, she is the branch. Now Jesus said I am the root. (Rev. xxii. 16.) And Christ becomes now the root again to all that have taken this covenant in their hearts. Now is it possible for a man to commit whoredom, stealing, or lying, or murder, if he is dwelling between the root and the branch? I say I may be tempted, but I cannot do it.

Now then, God placed a thing they could not keep until the time. Now William Spice, did thou not sow the seed of Satan when thou begot children?

Answer.—Yes.

But now God says I will sow the house of Israel with the seed of man, and with the seed of beast. Thou wants now then to sow the seed of the Son of man—the seed of life; and if thou abides in Christ, and Christ abides in thee, then thou sows this seed of the son of man. All these things appear very hard, but when they get the Spirit it will become easy. “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matt. xi. 29, 30.

I say in the name of God we must be grafted again. Now if a prophet arises, and ye think him right, then follow him. This I have said to all where I have been, to see who was on the Lord’s side and who on Satan’s, and wherever I have been, that Lion that I have seen by my side in the visions I have had, has been with me, and there has been neither Jew nor Gentile that could stand before the word.

Now I have seen weeping, and lamenting, wringing of hands among the women over their children at twelve years of age when they would not take the covenant.

Now this is as Rebecca, they are weary of their life because of the daughters of the land, (Gen. xxvii. 46,) for their children are among them snared and taken. But should not the dead go to the dead? But who has done this?

Now I come to the mother: hast thou brought them up in the faith, or sent them out in the world? Hast thou set the living before them, or the works of the dead—the mingled seed or the seed of God? Then the woman is in fault, it is she who has let them run with the world, and go in the ways of the world, and behold, at twelve years of age they will not leave them. “Train up a child in the way he

should go, and when he is old he will not depart from it." Prov. xxii. 6.

Now I will set before you the example of America: behold, they are keeping a school of their own, and let not their children run with the world. I ask, will ye bring up your children subject to ye or not? Was not Jesus subject to his parents, and is he not an example for ye to keep them subject to ye? He was subject to them even to the age of thirty years, and then the world became subject to him for three years. And I have this to tell ye in the name of God, that ye will find these words alive in you, though it should please God to give this body as food to the fishes.

Now this is all I have beyond ye. I have things shewn me before they come to pass, and what if I am taken away?—to whom will ye go? It is Christ that has the words of life. Look at the sanctuary at Ashton being taken away, it is to prove who are dwelling between the root and the branch.

Now then I know I have many nations to go into yet, and ye have heard that I have a sack to fill with smooth stones, and leave a stone in every island; it is the word. I am to cut a twig off the tree of death, and graft it into the tree of life, and this wants understanding, and I will show thee as God has shown me. There is a Methodist, or one of any other sect of the common salvation, and he is crying out day and night for the soul; then I am commanded to cut off the top of his tree, and graft it to a tree of life.

Now ye remember reading about this lock that was found at Melbourne House, which caused the house to be plagued? There was a horse worth one hundred guineas, and two beasts with calf, all put into one grave; and it was on this wise: at a house where I was tenant, a workman I had saw a lock, and that it was a good one, and moved it to Melbourne House. I searched and found it, and restored it back to the owner, and behold, since then

all has prospered; even while I have been in America all has gone well. Then ye see it is God must cleanse our house, for this lock was unknown to me that it was there.

Written from John Wroe's mouth by Edward F. Hutchins.

The same date, afternoon meeting.

There are boys of twelve years of age shall go out and declare the word, and gather more people than the men of forty or fifty years old.

I spoke with a Jew in America, and he said he was born of the pure seed of the woman, but I said to him, was ye born of the pure seed of man? Now this man that was crucified was not born of the seed of man. Do ye now see the difference? He answered that he did.

(Signed) J. A. J.

Ashton, 3rd of 7th month, 1859.

After the sabbath hour John Wroe spoke the following words:—

Hear, O house of Israel! Two nations have been in one womb since the creation of man! Now there will be a great murmuring among the females, and they will not be comforted, but some will go with their children because of this separation. Two nations are in the womb, and these words I am to send, and utter wherever I may go round this planet. When death comes in your houses are ye to mourn after the dead, or are ye to rejoice?—for the dead are to come to the living, but if ye mourn after the

dead ye must go with them. And every one who weeps for their children must go with them.

Since the days of Adam until now two seeds have been in one womb. It was said unto Rebecca, "Two nations are in thy womb." Gen. xxv. 23. And it is so unto this day. And if ye weep and mourn after the dead ye will be overcome, and will not overcome for immortality, ye will not be found alive among the immortal, for they will obtain it.

Many children shall receive the immortal Spirit at twelve years old; and it shall manifest itself at twelve years old, whether they are a child of God or a child of Satan, or whether they are for the slaughter; but seek to be of the immortal, for this is the free election of God, for from the foundation of the world they have been slain, but God is not the God of the dead, but of the living, and he brings death unto life.

First there is the man of Satan, second the Son of man, free from all sin, and the pattern is sent in Jesus Christ, who will do the work in every one who go not after the dead, but who follow on for immortality, they being for the living, and not of the slaughter.

At six o'clock to-night I hope to meet ye, for I am shut out from meeting with you these seventy days. The iron gates are shut against me till the house of Israel be gathered.

Written from John Wroe's mouth by Benjamin Eddowes.

Meeting held at Six o'clock.

If the woman has two nations within her womb, which was the promise unto? I am commanded to ask questions, that understanding might be given to those in other nations.

Question.—Joseph Corry, now as there are two nations, which was the promise unto? To begin at the creation, one was slain, the other not slain?

Answer.—That which was slain.

Thou hast answered wisely.

Question.—Then has not both her seeds been slain?

Answer.—Been slain except three.

Thou hast answered wisely in that.

Question.—Then there has been one in the first, second, and third dispensation kept alive?

Answer.—Yes.

Only two of them changed to immortal without death. The house of Israel, according to the word given me, are for three years to dwell in camps. It has been thought it was to be in beds camping in the open fields. But that immortal Spirit is the camp they are to dwell in, and that same power will be given unto them that was unto Jesus, the woman's seed. All are now gaping for the change, not willing to wait. But is Adam the first slain in you who are not willing to wait, or are his desires alive in you? Many want healing of their diseases, and some of their lameness, but I am commanded to ask them, are they wavering, having two opinions?

The Scripture says man was made subject to the fall, and was not man brought to be slain by a human woman?—and is he not to be brought to be of the living by one?

Many not willing to wait run to feed the doctors. I can do nothing of myself, but if God's word be sent then they will be healed. I can do nothing before this comes to pass; I am to wander till the children be gathered, and when they are gathered I am to be examined, whether there be one in that has not the mark. If there be my life goes for his life. This slaughter has been ever since the days of Adam to this. But those upon whom the two spirits of God rest will be vessels of honour. When men have adopted themselves to a country they must be sub-

ject to the laws of that country, for if I do not am I not a prisoner? But if I be subject to them, are they not my protection while I am going from country to country, and from nation to nation.

A Jew in America said he was not born in fornication, but he changed his opinion when asked if he was not upon his father's side; for there was mingled seed, and the whole house of Israel are among the mingled seed round the whole planet, amongst those who seek the mammon of unrighteousness. A many may count this a hard saying.

The time is come that all nations shall go against Turkey, for those nations seek the mammon of unrighteousness, for Turkey shall be divided, and America in the same manner, for they seek the mammon of unrighteousness, and they are told to make friends with death, which is unrighteousness before God. But the living God calls to them to come out from the mingled seed—to come out from them who are for death. And it is that Spirit that calls which appeared to Moses in the bush, and unto Enoch and Elijah, and our Lord Jesus Christ, that they come out from the mingled seed and the mammon of unrighteousness.

Now where there is a command of liberty there is danger, but where there is a strict command, and they follow the Spirit there is no danger. When a shepherd goes out he blows his horn, and the sheep hear the sound, and gather together. Every one shall be a horn for that immortal Spirit to blow through; and many shall have that Spirit and not know it, to bring out the living plants from the children of the slain; for there is a circumcision of the flesh, which is outwardly, and a circumcision of the heart, which is inwardly; and they who have that which is inwardly shall be strengthened, and do the work by that Spirit for three years that was done for Jesus. The others are as the fruits of the earth, and the flowers of the field, which have different smells and tastes. The Jews have the outward cir-

cumcision, and when Christ had done the work for Jesus he withdrew, that he might make him a sacrifice. But the Spirit was with Jesus at twelve years old; he was found disputing with the doctors, and when he who was thought to be his temporal father, and her that was his mother, sought after him, he said, "Wist ye not that I must be about my Father's business?" Luke ii. 49.

After that he could not be picked out from other children until he was thirty years old. And the children of the house of Israel will be as that, this ye will hear tell of. The former Hebrews thought he was to free them, but they crucified him who was the free, and they did not receive the power he had. But the promise is unto those who come out from the mingled seed, that they shall have the Spirit of Jehovah. Joseph Corry, had the Jews that Spirit?

Answer.—They had not.

Thou hast answered wisely.

Question.—The Gentiles had a greater light than the Jews, but neither of them had the power Jesus had. But the Hebrew will become as the Gentile—they will hear the voice of the Gentiles round the whole planet. But they will not hear as those unto whom God gives his full power unto. The Jew condemns the Gentile, and the Gentile the Jew, though they are like the flowers of the field, yet grafted into one stock, every one judges according to his own opinion, though one Spirit will judge them, even to those who are called out from death; for when the sentence was passed all were condemned to die within one day. Then how long was that, that death was to reign over them?

Answer.—One thousand years.

Question.—How long were they to produce seed under that sentence?

Answer.—Six thousand years.

Question.—Is not circumcision upon the eighth day?—and is it not the eighth thousand year before death is totally destroyed? Three years is man to

reign as perfect man, having no evil while mortal, afterwards enter into immortal, and the immortal cannot die; and those who are to make friends with the mammon of unrighteousness cannot die again, but are as the angels of God. But perfect man is to be made in the image of God, then will Paul's words be fulfilled, "To the one we are the savour of death unto death, and to the other the savour of life unto life." 2 Cor. ii. 16. So there are two lives. When Enoch and Elijah were changed, were they mortal or immortal men?

Answer.—Mortal men.

Thou hast answered wisely.

Question.—Then that is the state the children will be made immortal in. First mortal man made perfect, and then immortal man and God. How many lives is that?

Answer.—Two.

Question.—It is a life unto life, but if Satan reigns what is that?

Answer.—One life.

Question.—Then how many deaths are there?

Answer.—Two.

I am doing this, that in asking questions other nations may understand, that the sheep may hear that Spirit; for unless I have that Spirit I am the weakest and most foolish and strange man. This is no parable, for when others have their bodies I may be nothing, and at last in the grave.

Now ye have read in the word that I was to take a sack and fill it full of smooth stones, and teem out the stones, and pick two stones out and call them one, and then gather up the rest.

Now when I have been to a place and gathered one, that one is to gather out the rest of the stones at that place, though there be a great multitude, that one will gather out the rest of the living stones from the mingled seed.

Now when I was at New York I was commanded to return back to Liverpool, and that he that was

with me should return back unto Melbourne House, for that house was delivered into the hands of the world, and he was to demand possession of it, and pluck it as a brand out of the hands of the world. I had to keep this unto myself until I returned to Liverpool, then I had to declare it. And many a thing shewn unto me by the Lord I have had to carry until I could declare it.

I was commanded to write unto a certain man to meet me at Melbourne, and at my return to pick out four men, that they may be the standard for the whole planet; and these four men to have four writers, and that they should each choose their own, and these four shall rule the whole house of Israel.

And this is the command of God, and I have had it shewn in vision since I came here, that the man who travels with me, no member is to give that man anything, and if he receive anything he is to return and cease travelling. And the same is unto me, if I receive anything from any member it is to go to the building of Melbourne House.

There is to be twelve men who shall be ruled by the four men, and twenty-four men who shall be ruled by the twelve men, and seventy men who shall be ruled by the twenty-four men.

I am shut out from meeting with you these seventy days, for they are a figure of Israel being gathered.

Now I have another question to put unto thee, Joseph Corry. What woman brings man into the world? It takes a distance of time to bring a man into the world, for a child is not born all at once. Now the mortal woman brings man into the mortal life, then who brings him into the immortal?

Answer.—The immortal woman.

Thou hast answered wisely.

Question.—Then man is twice born of a woman. Has it not often been said that is a child of Satan—that child is so and so? But what did Jesus say when they asked him of a child born blind. “Neither hath this man sinned, nor his parents, but

that the works of God should be manifest in him." John ix. 3. And Jesus opened not his mouth but in parable. Then whether is the promise unto the lawful married, that they shall be the heir, or to the unlawful married?

Answer.—The lawful married.

Question.—How many wives had Abraham?

Answer.—Two.

Question.—Who gave them servants?

Answer.—Leah and Rachel.

Thou hast answered wisely.

Question.—Then whose children are the heirs of the living?

Answer.—Rachel's children.

Question.—Then all he had by his other wives are thrown sideways?

Answer.—Yes.

Question.—Now did not Judah pull Joseph out of the pit?

Answer.—Yes.

Question.—And sold him?

Answer.—Yes.

Question.—For how many pieces of silver?

Answer.—Thirty.

Question.—How many was the woman's seed sold for?

Answer.—Thirty.

Question.—Then they are both of equal value? Then those who are commanded to make friends with the mammon of unrighteousness make friends with death. Then what are they to make friends with death for?

Answer.—For the salvation of the soul.

Question.—Then that is the image of angels?

Answer.—Yes.

Now when those who have been teachers of other religions see men with their natural bodies immortal, will they not say when they have their eyes opened that they have been blind leaders of the blind.

Now bear this one thing upon your minds. Jesus

suffered all temptations — he was tempted as all other men. Did not Satan set him upon the pinnacle of the temple, and ask him to fall down and worship him.

I am doing this that ye may escape all temptations, for if thy eye be single thy whole body will be full of light, and thy children will overcome the tempter, then those of other nations will serve you.

And this I tell you, those of the house of Israel will not want another man's opinion, for that is like the night; for he goes to one that is blind, and gets more blind than other men. Then if the Lord prosper me will he not ye? And he that rests upon another is like him that has got things wrongfully, which must go. And those who do not doubt have immortality with them; and though my body be meat for the fishes, yet will these words be found alive, for God will bring them to pass in them, and the Almighty will make them a branch of the living tree, and he will be as a fruitful bough that runneth over the wall. Then how many states is there to that?

Answer.—Three.

Question.—Then the first is mortal man, from the man of Satan. Then to perfect man and God to immortality how many is that?

Answer.—Three.

Thou hast answered wisely, so it is.

Now there has been a deal said to shopkeepers, but I hope ye are leading a new life, for credit is demanded by the whole creation. But it is said the house of Israel shall lend and not borrow. Now I will make a comparison. Robert Farrand has a neighbour who is a customer, and comes, meaning to pay, and because he is so he gives him credit from day to day.

Now I will make a comparison of two men, one fills his shop according to his means, and the other gives credit above his means; and the one that fills his shop according to his means gives credit to that,

but the one who gets upon credit gives credit above his means, and becomes as a fugitive and a vagabond. And there are within these walls who will be witnesses of that, for those who do not give credit their basket shall run over. But this is credit, getting above their means.

Now at the outside of letters ye are to give titles the same as the world, but in the inside use the Christian name; for when a letter has past the Post Office they have said such a letter is an Israelite's letter, though they will yet open them.

This man in America, who has arisen up as a prophet, and says he is as John Wroe was to George Turner, he went to a bench of magistrates for an order for an officer to seize the writings, but they said they could not do it without an higher power. But the parliament will yet search your houses, and all directions which ye now have ye will have to give up, for there are fresh directions, so that England shall not know the American, nor the American the English, but that every nation shall have their own, for this man has sent to all places in England and America where he had a direction for. A young woman that wanted to be my housekeeper has found him money.

The number four are to have the command of all nations, and of the twelve, and the seventy, that all may have understanding. And as the lean cattle devoured the fat cattle, so shall these words swallow up all prophets who are of Satan, and bring death unto life, because they come with a falsehood, and not the truth, for the Spirit is the gatherer of the people. Does not a branch receive virtue from the root? Then if ye are all brought to receive virtue from the root where is your prophet? And if a branch be grafted into another stock what fruit does it bear?

Answer.—Bear of its own kind.

Question.—But if the Spirit of Christ be grafted into man, then he lives, and bears fruit by that?

Answer.—Yes.

Man then dwells between the root and branch, and is then the God-man, and Jerusalem above is the woman that brings life, as man in the mortal life is brought by the woman; and there is something greater than all this, and I do not know that I should declare it, but all nations shall be subject unto them.

Now I wish to be understood by ye shopkeepers as regards credit. If a man buys upon credit, and sells upon credit, does he not trust that not his own? But if it be his own can he not give credit to that amount, or buy?

Answer.—Yes.

Question.—Then thee explain it to the people.

Answer.—It is by not trusting out more than he can cover.

Then if a man have ten thousand pounds he can go to that amount.

Now I will make another comparison upon myself, lest I should give offence, upon employers and servants. There is Benjamin Eddowes, I have him for a writer, yet he is at liberty to go home—he is not in bondage. The Lord has given him liberty to act free, for he is not in bondage to me, for the servant is to be as the master, but not above the master, and this will not be in Satan's kingdom. Are we not under bondage of the Gentiles?—but are not the living to be brought from under the bondage of their laws, for the Almighty will bring them out free.

Now there was two debtors that owed different sums of money, they had nothing to pay with—he frankly forgave them both. Now are these debtors for the living or the dead?

Answer.—The dead.

Question.—Where is the living—the two debtors were forgiven?

Answer.—Yes, both forgiven.

Question.—Which is the greatest debtor, the one that is forgiven before he dies, or the one that is forgiven after?

Answer.—The one after death that dies.

Question.—Then is it not said a seed shall serve him without repentance, and that sin shall be taken from them?—then is their debt not taken away?

Answer.—Yes, if they do it not again.

Thou hast answered wisely; the debt is paid off for the living, and there is no debt against them for the sin of the ten tribes shall be sought for and not found. Ephraim shall not envy Judah, nor Judah Ephraim, for his wells run over. This is what is the command. If any one has a servant drawn to be an employer, whether it be a male or a female, let not the employer hinder them, for if they are in obedience they shall be helped. And O that I may have strength to deliver the butter, the milk, and the honey, for all things are to come upon me the first; and if the Lord prosper me will he not ye? I know what I shall yet suffer in London, which my broken heart cannot declare unto you.

Now this I speak with my head covered, and these keys in my hand, that when I return all laws that are by condition or permission will be done away with, and I tell ye this that I may be free of your blood. And when I return back to this land England, they who shall rule ye shall be chosen, and it shall then be seen who will follow that on condition, and those who will follow the straight and narrow way, for it will not be a crooked way, but a way that a wayfaring man shall not err therein. With these words I bid you all farewell till God bring me back.

Written from John Wroe's mouth by Benjamin Eddowes.

Ashton, 3rd of 7th month, 1859.

Inquiry respecting the length of vails, and answer.
All vails to be measured according to the height

of the person, that is to say by the following scale or allowance of five inches to every foot in height of the person, but nothing is allowed for any odd inches over a foot, and the lace trimming to be measured in with the length of the vail; and no vail to be less than two feet length, and the mark to appear four inches from the bottom.

Second. — Is woollen allowed to be lined with linen, or confined to cotton? And what is silk or linen to be lined with?

Answer.— Coats there shall be no tie on touching linings, neither waistcoats nor trowsers. Silk, whether it is male or female, shall be lined with linen; and all linen which is for sabbaths, and during the seventy days, shall be lined with linen where they require it. And all silks of females' dresses are to be lined with linen or silk.

(Signed) J. A. J.

To be put into the General Assembly's Guide.

If a covenanted member commit fornication with a man's wife, or another man's daughter, he must go and confess it to that man before he can be made free, if they be members, but if they be of the world they are not to confess except in secret.

To go into the Travelling Preachers' Guide.

If a preacher be required to go above one hundred miles, then his expenses to be paid out of the treasury of that body before being sent to the General Treasurer.

Written from John Wroe's mouth by Benjamin Eddowes.

Liverpool, 15th of 7th month, 1859.

Sabbath hour.

Question.—John Gill, who are the three men who are to prove circumcision, for when a man has circumcised a man, or a child, they must have signed that certificate?

Answer.—I cannot answer.

Is there not Encoch, and Elijah, and Jesus?—and did not Jesus say, “Moses gave you circumcision, not because it is of Moses, but of the fathers?” John vii. 22.

Three men will prove circumcision, both temporal and spiritual. They could not touch John Bishop over circumcision, because his certificate was signed in England.

Question.—Was the woman given to Adam in her clean or unclean state? Consider it, and I trust that immortal Spirit will answer by thee, that the house of Israel may be strengthened.

Answer.—In her clean state.

Thou hast answered wisely, Jesus was the first, but she did not conceive. It was four generations—four thousand years. The seed became of Cain through Ruth, the Moabitess; she was a black, and Moses married a black woman; and many of the Jews have played that trick, more among the black women than the Gentiles.

Written from John Wroe’s mouth by Benjamin Eddowes.

The following communication was given in the meeting-room at Ashton, on the 30th of 8th month, 1857, and was commanded not to be printed until his departure from England, which took place on the 11th of 5th month, 1859.

Meeting-room, Ashton, 30th of 8th month, 1857.

Sabbath hour.

There is one thing, we may all rejoice to see the word fulfilled, where it says I will take the reproach from the house of Israel, and put it on the world. Now has not the beard become fashionable in all nations? Now it says on this wise: If I be lifted up from the earth I will draw all men unto me; now it does not mean this planet, but the earthly tabernacle. The spirit Jesus, and the spirit Christ, had to be lifted from the body, that Christ might first take the soul and Spirit of Jesus to show the resurrection. Afterwards Christ raised the body to show the immortal—he made it living earth. When in it he wrought all kinds of miracles, and he will draw the house of Israel into in.

What say the prophets in the Scriptures: every tree shall be known by its fruit or its grain. There is different kinds of fruit—there is different sorts of grass. The whole house of Israel will be known by their dress. I stand here with boldness in the name of that Spirit. The raiment is the fruit of the body, and the inward monitor the fruit of the Spirit. The apparel is to prove who are the king's children. Does he not say he will punish the king's children, and all that are clothed in strange apparel? Those that are in the Spirit will be in misery if not clothed in the apparel. Let every man wear what he likes, they will be known by the fruit they bear. Members are not to murmur at members about what they wear.

Now if Christ be grafted into them, will they not all bear the same fruit, not ashamed of the beard—not ashamed with the clothing? Christ first showed the incorruptible, then the immortal, now he will draw all the house of Israel into the Spirit. There will be no peace in the nations till peace be established in the house of Israel. I thought my house was pledged; whatsoever we have not wrongfully

got is our own. Does he not say he will redeem them from the cares of this world? Not many rich, not many nobles are called. Look what is said about the traffic in the house of Israel. If they trade with their own they shall be prospered both by day and night; they shall be as a beacon, and the whole world shall acknowledge them.

There are thousands of planets, and is not Jesus getting honour, but he had to die before he got that honour. Jesus was known by his work, and I know his actions are alive in the house of Israel, but in the world he is dead, but the house of Israel are not to taste of death.

Now I am waiting for that evil to serve me. Now when I get into that Spirit will it not serve me? Is it not written, Get behind me, Satan; thou shalt worship the Lord thy God, and him only shalt thou serve. I look back to see how many years I have served the evil, and not for the evil to serve me. If my own evil be subject to me I will subdue others. Have we not been servants of servants? Is not the devil servant to God, and we servants to him? We are partakers of the devil. This should open the eyes of the house of Israel. Has not Jesus a right to say ye are of your father the devil? But has man a right? Does not the Scripture tell us that the wages of sin is death to the body, and repentance is life to the soul, and the wages of sin is death? Now if a man repent how is death the wages of sin? Is not the devil the king of death? Every one that dies shall receive his wages in the resurrection; them of the incorruptible will die if them of the immortal will live. I take all religions that are worshipping, they are seeking to be protected; he is God of the incorruptible and of the immortal. Is not every evil work dead when light shines? If a man is brought into court, and the thing be false, is it not dead?

Now in all nations they are seeking to be of the incorruptible God. The evil is now dead to the house of Israel, who put it not in action. Though

Jesus was tempted he swallowed it up, he did not conquer more than they did. They slew him—he died—he left the body—he was not begotten of the evil, and he did not see corruption.

Now I want us all, if we meet a man in strange apparel, say nothing to him, his own eyes will be enough for him when he sees himself. We find Jesus was not subject to principalities and powers, and he was their prisoner, but there was one above who delivered him; they said their law condemned him. I turned their pictures against the wall, and when I went again they asked me how it was I turned their pictures, but I could not tell them, I was commanded.

Here I went against principalities and powers. I was put in the prison-house. I told them the priest could not forgive sins. If I am commanded to go and build a house, and be not able to pay wages, am I not chained? Then every man is a prisoner to that we owe. Now we are to look to him who can redeem us. Though I was in prison guarded by soldiers, O that I may be as I was then! If we have that Spirit there is no fear.

I will make another comparison. If the house of Israel buy anything, and have not sufficient to pay it all, and they think the man will shew no pity, are they not in fear? I know the Lord will prosper those of his house. They will not want bread nor water.

A many members may want to thrust me away, but it shall be the world that shall thrust me out; and my last sermon in England will be in this house, then will be my departure.

After the sabbath hour John Wroe spoke as follows:—

I would not have ye to go away with a wrong idea, I said I should be thrusten out by the world, but I

shall preach in this place. This is the place I stood up at when brought forth at first; and it will be the first sermon I shall preach, and it will be the last before my departure. But the time ye don't know, I don't know, but it will be at the appointed time. The house is to be finished, then will be the reproach in the newspapers. They don't want to quarrel with the members, but with the leader of the members; ye may inquire about my departure, but ye will know nothing of it till it come.

Taken from the mouth of John Wroe by Susanna Read and Joseph Corry.

Israelites' Sanctuary, Collingwood, 25th of 10th month, 1859.

Hear, O house of Israel! It is said in the word that the newspaper would gather more into the fold than the preachers. This has been a stumbling-block to the house of Israel, and has stood in the way of the kingdom of God being preached. The Scripture says, "How can they hear without a preacher? and how can he preach except he be sent of God?"

Now I ask thee, John Perry, who these preachers are? Are they Wesleyans, Methodists, Presbyterians, Catholics, Protestants, who preach the common salvation, or are they those who preach the redemption of the spirit, soul, and body?

Answer.—Those that seek the soul without the body.

Then what hast thou been doing, thou dumb idols, in the house of Israel? Again, the word says the newspapers shall gather more than the preachers.

Question.—What preachers?

Answer.—The preachers of the common salvation.
Thou hast answered wisely.

Written from the mouth of John Wroe by Henry
Witton.

The same date.

When Noah came out of the ark God blessed him, and said, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things;" Gen. ix. 1—4; to the whole of Adam's race. Go speak to the house of Israel, and tell them I will make a covenant of life with them, that their mortal bodies never see corruption. All beasts of the earth that divideth the hoof and cheweth the cud, shall be meat for you. All fish that swim in the waters that have fins and scales shall be meat for you. All feathered fowl which flieth in the air, which feed not on flesh as their natural food, shall be meat for you. And all things that divideth not the hoof, or cheweth not the cud, they shall not be meat for you. And all fish that swimmeth in the waters which hath not fins and scales, and all the feathered fowls or birds which feed on flesh as their natural food, their flesh shall ye not eat, and all other carcases shall be abhorred, and be an abomination unto you.

It was shewn to Peter in Acts x. 11, 12, that all manner of fourfooted beasts and creeping things, and fowls of the air, was clean to those not in the covenant, but is refused by the house of Israel.

Question.—John Perry, were the twelve disciples learned or unlearned?

Answer.—Unlearned.

Question.—Is learning sent out to preach the kingdom of God?

Answer.—No.

The book is delivered into the hands of one that is learned, saying read this, I pray thee, and he saith I cannot, for it is sealed. Again the book is delivered to him that is unlearned, saying read this, I pray thee; he cannot, because he is not learned, but he that hath the immortal Spirit readeth it.

Why will ye not go out into the lanes and open fields to preach? Do you want the Gentile preachers to tread you under their feet? I call the whole house of Israel my horn to blow through; have ye not made a covenant with your God? Why do ye keep your doors closed? Let this proud spirit be driven to that place it belongeth to, hell.

(Signed) J. A. J.

Israelites' Sanctuary, Collingwood, 25th of 10th month, 1859.

Christ shewed the resurrection of the dead, shewing a spiritual body, saying touch me not, for I am not yet ascended to my Father. Afterwards he shewed a natural immortal body, and women held him by the feet. Who is willing to come out and be a preacher?

Question.—John Perry, what is the kingdom of God?

Answer.—The whole immortal Spirit.

Appoint a preacher for this sanctuary, and let others go east, west, north, and south, and return the same day or night, that he may be at his work the day following.

Written from the mouth of John Wroe by Henry Witton.

The same date.

What does Jesus say in the parable of the rich man and the steward? (Luke xvi. 2, 3.) When he found he disobeyed he discharged him, and he said to dig I cannot, to beg I am ashamed, but the Lord commended him because he made friends with the mammon of unrighteousness, and by repentance he saved his soul, though sentence of death was pronounced upon his body. The Lord has made my body to establish his laws in your hearts, and has made me an engraver. Those that cannot do the work let them also make friends with the mammon of unrighteousness.

The first house was destroyed, is the second one to be so? I am the prisoner until the one hundred and forty-four thousand are gathered. I have been bound as in chains, and the whole world is watching me. There are two watchmen, and well is it with the house of Israel if they have the watchman by day and the watchman by night.

Before I were ordered to Australia it was told by the immortal Spirit that the first island I put my foot on after leaving England should be the name of the house. The ship was bound to Sydney, but was by the captain's orders taken to Melbourne. It was also afterwards said in the word that the body of people who contributed the most money, the place should be named after them, and it were proved to be Melbourne. But the evil got possession by using the money for worldly purposes. Behold, ye that gave most gave none! I advised Thomas Richardson to sell his land, as there would be a great reduction in its value, and there is a witness in this room that I did so, who followed the advice, and profited by it.

The greediness of his own heart ruined him, because he did not believe the command that was given to the members. At Ashton I told members to purchase grain, they did so, and thereby gained.

Some may boast that John Wroe has done great things, but the Lord has made me do it, not me. Did ye get the money for it? I liken it to the horse rider, who if he have a hundred horses with a halter round the neck of one, has as good a command of the last as the first.

The Lord will build a house and finish it. And the magistrate comes with authority to know who was the architect. [Here John Wroe pointed to his forehead.] Upon the magistrate turning to his lady, who was in the carriage with him, said to her, "It's no use, we cannot get a plan of it."

Now the walls of this building are up now; then I ask thee whether the inward part is to be finished out of the tithe or by subscription? All that are for the building to be finished out of the treasury stand upon their feet, and all they that are against it sit still. [All stood up.] I am glad to see all in favour of it, and the right spirit is in thee. The trustees of all other places have signed a paper that the building should be completed from the treasury, and I rejoice to find ye equally willing, and in the right spirit, that no man may boast.

Written from the mouth of John Wroe by Henry Witton.

The same date.

What says the prophet Daniel, (xi. 34, 35, xii. 10,) many shall be purified and made white, and tried. The living witnesses for the law, Enoch, Elijah, and Jesus Christ, who is king over all three mortal spirits, and three immortal spirits, who are the six churches, and God maketh the seventh. There is no creditor but God. A certain man had two sons, and there is a creditor with two debtors, and when he said they had nothing to pay with he freely forgave

them both. Another Scripture reduces the debt, so much for the soul and so much for the body.

Now he that repents and dies gets his debt reduced, and his body pays it, and he gets the salvation of the soul, and his body returned to dust as it was, and he rose in the resurrection with the soul, and formed the body with the spirit for the incorruptible life. The other debtor that never repented his body went. And when they appeared in the resurrection it was said to them on the left hand, "Depart, ye cursed, into everlasting fire;" both get their debts paid, one gets a spiritual body at the first resurrection, and the other at the final resurrection, but the living that seek the kingdom of God, though their sins be as scarlet, they shall be made white as wool; and as declared in John x. 27, 28. And I give unto them eternal life, and they shall never perish. And their flesh becomes immortal. And I will remove their iniquity, and put a new spirit in them; this is the Lord's doing.

Is there any other religion on the face of the whole planet who do not seek the advice of the doctor, the parson, or the lawyer, who are no more than dogs in consequence of wickedness. "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." Isa. lvi. 11.

Written from the mouth of John Wroe by Henry Witton.

Melbourne, 25th of 10th month, 1859.

Inquiries of Henry Witton.

Some little misunderstanding among the members of our body having occurred relative to the singing of the tunes and chants, as a musician and composer

I desire to submit for the answer of the immortal Spirit the following questions for our guidance.

Question.—What are the twelve tunes in the society's music book intended for? There being one hundred and seventy-six songs in the song book, a great many for which no music is provided, and we necessarily seek the most appropriate.

Answer.—Where they understand music they may sing one song in the book to any of the twelve tunes which is in the same metre.

Question.—Is the teacher, conductor, or leader allowed to select the proper tunes best adapted for the words of the song?

Answer.—The leader is allowed to select any of the tunes in the society's music book.

Question.—What part of the service are the chants to be used?

Answer.—One of the chants to be sung for the middle song in the sabbath meetings.

Question.—Is it permitted to set to music that part of the private word spoken of in pages 243 and 244 of the first volume?

Answer.—No one is to be permitted to do so, for it is a prophecy for a time to come.

(Signed) J. A. J.

Sanctuary, Ballarat, 31st of 10th month, 1859.

I am glad to hear the newspaper read which gives such an unprejudiced report of us on Sunday, and the time is now come that freedom of religious worship will be tolerated in all nations, this being already determined on by England and its possessions.

All that is said to you is it not to me also? What shall it profit me if ye all gain the prize and I lose it? Will not the female who loves her husband carefully preserve the seed that is given her, that she may bring it to maturity?

The seed of the immortal Spirit is sown within you, but are any holding a false thing in their heart? if so it shall hinder the birth. In my Father's house there are many states or mansions, but the glories of the God-man are the highest. The rich man is the dishonest man. Adam took that which was not his own. I am sent to establish peace among you, and I prayed the Almighty that he would choose all officers by moving on the hearts of the people; one district shall not interfere with another. Trustees to be selected for their qualifications, and to be elected by ballot; the judge and doorkeeper in like manner.

All were requested to express their satisfaction with our present trustee by standing up, or otherwise by remaining seated; all stood up. He then related how he was concealed by the Spirit during a storm of persecution by the creditors of the shop company, as also when a charge of ravishment was preferred against him. Here a calumniating letter against John Hyde was read, any person connected with it was solemnly charged not to deny it, yet all did deny it by standing up.

He said I have sworn that man (the trustee) upon the Bible, to the effect that he has no other wife than his present one, nor has he had another at any time. Confidence in the female trustee voted by standing up like unto the male trustee.

Let those suffering losses see whether they neglect prayer, or retain any stolen goods. Let us deliver up all our evil, that God may take full possession of us. Woe unto man who is afraid of man. None need complain of one female, as they have their choice of going anywhere to be made free. Peter boasted and fell, so shall all railers, or those that rejoice at a brother's fall.

At a great meeting at Melbourne House from many parts, it was determined that the house should be finished out of the general treasury. Government will open our letters to see the character of the

Israelites, and will exclaim, "Where is there a people like unto this!" Some who never give anything are like weavels in the wheat; those whom the office bears are to be rooted out. All sanctioned the building to be completed out of the treasury by standing up.

Turning to John Hyde, John Wroe said I charge thee in the name of God to establish branches that are distant a mile and a half. My departure will be to-morrow, part with all your evil, I pray God to enable you. When I had stolen goods on my premises my cattle died; when it is well with me it is well with the house of Israel. He then bade farewell.

Written from the mouth of John Wroe by Edward Jones.

New Chum Gully, 30th of 10th month, 1850.

This shall put away those laws now mentioned in the General Assembly's Guide, except it should be revealed from heaven to the reverse. A married male member shall not be shut out for his wife's faults, nor the female for her husband's faults, except it be proved by the mouth of three witnesses that there is a conspiracy between the husband and wife to defraud the church of God. And it shall put out this law, of every third year being a jubilee, for the covenant shall now be taken six years, and the seventh shall be a jubilee, in the which no covenant shall be taken, but a feast at that time shall be held to the Lord. And all members of the church within the limits of Great Britain that have just and lawful means, shall go to Melbourne House on Whit-Sunday, 1861, it being the first jubilee year; and all members that have not just and lawful means shall not go, lest by so doing they bring a reproach upon

the church of God. And members in foreign nations in the same manner must go at that time to the place appointed by the trustee of their own district, for when the mortal life shall have received immortality, their blood being made flesh, their breath then being as the wings of an eagle, they shall rise and fly where the body is, for wheresoever the carcase is, there will the eagles be gathered together. (Matt. xxiv. 28.) The carcase being the body of Jesus Christ, and the house of Israel the eagles.

(Signed) J. A. J.

Ballarat, 31st of 10th month, 1859.

John Wroe, in the presence of Thomas Procter and John Cartwright, spoke as follows:—I begged as much as possible of Thomas Richardson, when with him the last time I was here, to buy no more land; and be sure, says I, and sell what thou has as soon as ever thou can, for every thing will fall, and that so low that a many will be ruined. And I say now that the buildings on these diggings will fall down in the same way, and that in a very short time. And there will be parishes formed, and this I tell ye before it comes to pass.

(Signed) J. A. J.

Meeting Room, Ballarat, 31st of 10th month, 1859.

John Wroe put the following question to John Hyde, trustee:—I ask thee in the name of God as follows: Will thou declare upon oath that no woman has ever had a child by thee, or was thou ever married to any other woman than this present one now with thee?

John Hyde at once placed his hand upon the Bible, and declared that this woman, now his present wife, is the only woman he was ever married to.

(Signed) JOHN HYDE,
(Witness) JOHN CARTWRIGHT.

The same date.

Inquiry of Thomas Wilkinson, if the Lord be pleased to answer, through his messenger, part of the third chapter of Isaiah, beginning at the twelfth verse to the end of the fifteenth verse of the said chapter.

Answer.—Thy inquiry was answered and fulfilled before the Lord rested upon the body of the seed of the woman, and Satan worketh on thee to turn the word into another meaning.

(Signed) J. A. J.

The same date.

Thomas Procter inquires whether a jeweller, painter, or sculptor, when they join the house of Israel, are to give up the making of images, it being part of their trade?

Answer.—In the 20th chapter of Exodus, 4th verse, it says thou shalt not make unto thee any graven image, or any likeness. So a mechanic of any description, if making likenesses be his trade and his livelihood, he is allowed to make them for the world, and he may trade and traffic with them as if he was trading with unclean cattle. But he shall not be allowed to sell to the members of the church, neither shall any member of the church be allowed in any other manner than his trade being

his livelihood; but if he make them for himself, or hang them up in his house, he is no longer a member. And any member in the church is allowed to keep the unclean cattle as well as the clean, and he may trade and traffic with them; but they shall not eat of their flesh, neither use the blood of either the clean or the unclean, it being a law to the Gentile church as well as to the house of Israel.

(Signed) J. A. J.

Geelong, 3rd of 11th month, 1859.

To the Messenger of the Lord,

If it be not contrary to the will of the Lord the God of Israel, I would hereby petition the Lord through thee his servant, to make thee an instrument in his hands to restore my little boy Isaac, seven years old this month, to his speech and hearing, which he was deprived of through sickness about five years since.

(Signed) JOHN STONEHAM.

Answer. — John Stoneham must wait patiently until the refreshing be given.

(Signed) J. A. J.

The same date.

This is the second time that the words of the Lord have been revealed to me, that Mary Tretheway is not to hold office either as reader or any other in the twelve tribes of the house of Israel, neither is she to have a vote in the affairs of the church, that her mortal body may be preserved to put on immortality when it is given if she remain a member, and

this is to be sent to all places round the planet where there is a member or members, and her name to be entered into the doorkeeper's book. And this is to every other member in the same manner whose office is taken from them.

Written from John Wroe's mouth by John Cartwright.

Geelong, 4th of 11th month, 1856.

An inquiry by the doorkeeper of Geelong body, Robert Hanington.

Question.—I wish to know what is to be done with a covenanted member, he residing without the distance, who refuses to answer the doorkeeper's question as to whether he has kept his sabbaths, he having been absent from the sanctuary one or more sabbaths?

Answer.—He must be shut from his sabbaths at the meeting-house or sanctuary where there is a body of people, until he does answer, and this is a law for all places, it is the case with all other officers. To be put in the guide for the General Assembly.

(Signed) J. A. J.

Geelong, 4th of 11th month, 1859.

Sabbath hour.

God commanded Solomon, the son of David, to build a house unto his name as a figure of man's body, and he did so, and when Jesus the woman's seed came, what did he find when he went there after he was baptized in the river Jordan? Behold, he found they had made it a market place, a place for gambling, buying and selling doves, and other

things, making merchandise, and made a scourge of small cords, and drove them all out, saying my house shall be called a house of prayer, but ye have made it a den of thieves; and did he not tell them that not one stone should be left on another, but that all should be thrown down. But he was speaking of his body as being the chief corner stone, and their bodies, which all had to die; and after he was crucified was not the temple destroyed, burnt with fire, and their bodies with it, for they could not escape?

Now with my keys in my hand, and standing on my feet, I have a command that no one speak in this place except when asked a question by an officer, that is when ye meet to worship. I say ye have no right to come here to talk about your silver and your gold, your diggings and your holes, and all your worldly concerns, making it a public house, if ye do so the house, your bodies, like Solomon's temple, will be destroyed. If ye want to talk go out of this place, go out into the fields or the highways, or talk at your own homes. Now this to be a law in this place, and every place where ye worship.

Is not Jesus' second coming a mountain to the Gentile, and was not his first coming a mountain to the Jew? The book is put into the hand of the learned, saying read this, I pray thee, and he says I cannot, for it is sealed; and it was delivered into the hands of the unlearned, and he said I am not learned.

So the law being sealed is a mountain to the Gentile, and the gospel being sealed is a mountain to the Jew, but Israel shall now come from between those two mountains, that they may enter into life, the life of the body, and Jew and Gentile only save the soul. "For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?" Ps. lvi. 13.

Now it is said in the former word that the newspapers should gather more than the preachers; now

this has been made a handle of, ye have made it a mountain through people not having understanding, passing their own judgments, putting their own interpretation without inquiring, and calling the preaching swine's flesh,

Now have the newspapers gathered any into the fold of Israel? Now there is a prophecy long since, that there should be a newspaper printed by the society of the house of Israel, and when it comes out it will gather more than the preachers of the common salvation, for they do not believe it; they will gather none, for they cannot, but the paper will; and ye are all to be preachers, and ye are all to be printers. Ye are all commanded to preach, and ye shall go out and not know what ye are saying, yet ye shall preach, and gather into the house of Israel.

I know that I am speaking that no writer can follow me, but what ye hear to-night ye shall see in print.

Now ye are all preachers, every one of you, and say not ye are not learned. Preaching of the house of Israel will be as swine's flesh to the Gentiles, who are not of Israel, and the Gentiles' preaching is as swine's flesh unto ye.

Now Solomon's house was built a figure of the spiritual house, and the house now to be finished is a figure of the mortal putting on immortality, and those who have not given a mite towards that house God will fight against them. Now those who are willing the money should be taken out of the treasury to finish that house, signify the same by standing on your feet. [Every one stood up.]

Now I am glad the Lord has given ye all one spirit. Did not the Lord give a law and statute unto Israel?—and what he requires of ye the same is to me. Jesus' first coming was to be grafted into his death, now he is coming that Israel may be grafted into his life, and if ye abide not in the vine how can ye bring forth fruit? So discern righteous

judgment; though my body be a horn to blow through, I am no more than ye if I abide not in the vine, that one immortal Spirit.

Written from John Wroe's mouth by John Stoneham and William Bully.

Geelong, 5th of 11th month, 1859.

Inquiry of Jesse Taylor, who is so deaf that he has to do this by signs of his fingers:—If I desire to give five pounds to Melbourne House, or send five pounds to the parish towards the support of my wife, can I do so or not?

This is the answer:—When thou has paid thy tithe according to the rules of the church, and necessities for the support of thy mortal life, and thou hast anything to spare, give it to those whom thou art inwardly wrought upon, then it and thee shall prosper, but if thou give it to another man's opinion it shall not prosper. Thou write to the parish, and tell them thou hast not got means to convey thy wife here, and also state thy situation touching thy not being able to do anything but by signs. This same is to be a law for the whole twelve tribes, and placed in the guide for the General Assembly.

(Signed) J. A. J.

Geelong, 6th of 11th month, 1859.

John Wroe, addressing the half members, said, Though ye wear your hats on in the sanctuary, when ye go into a church or chapel take them off, it is only when ye worship during the hour ye wear them. Then addressing the whole of the members, he said, Ye come here to get an understanding heart, and an

eye to see, but how can ye see with the mortal eye, but when ye get the immortal eye ye will see all things.

When I pay my just debts what am I like?—am I not a free man?—but while I am in debt, trading and trafficking with another man's money, and not my own, am I not another man's servant, and not my own, and art thou not in fear, for has he not power to cast thee into prison? but if thou trades with thine own thou art a free man, and n man's servant.

So if thou keep the law art thou not a free man unto God? If a man be in debt, and the creditor come upon him, be he ever so honest he would lose it all. So it is not every one that is able to hold office, or handle money. Behold, there was a man in office, and he said the Lord had made him head of the church, and he got the money given for the house, and behold he purchased land with it, thinking to make more money. He had plenty of land, and was told to sell his land by the word of the Lord, but he did not hearken to that word, and the Lord has taken it all from him, and brought him into bondage; but let no man cast a stone at him, lest it return back on your own heads; and he that rails on another it shall return double upon him.

Now I take the whole power of this meeting, the reckoning day is here. I may see some of you again, and some I may not. I am sent here to be no respecter of persons, to value no man. The Lord has sent me to all places to pull down the lofty ones, and to put up the lowly ones. Mary Tretheway come up here, stand here.

Question.—How long since is it that thou was in office?

Answer.—I cannot say, I think about two years.

Question.—How was thou put in thy office?

Answer.—By ballot, by the voice of the people, not by papers.

Question.—Did thou not know that thou was in the doorkeeper's book not to hold office?

Answer.—I did not know I was in the doorkeeper's book, I knew thou told me I was not to hold office.

What shall I liken this woman to, for she is overcome in a moment by passion; it is not every one that is fit to hold office, and thou art not on account of thy temper, for it always overcomes thee.

Now the command given to me is, that thou may be preserved, thou art never to hold an office; the Lord has not cast thee off altogether, but thou art not fit, so thou art never to hold an office all round the planet. Sit down.

It is said in the Scriptures where there is no vision the people perish. The vision withdrew in the first dispensation, and they all perished, but Enoch received the vision, he walked with God, and was not, for God took him, and those not in the vision perished, death reigning over them.

In the second dispensation came the law, with a vision, but those who dwelt not in the vision by obedience, and walked in it, their bodies perished, but they saved their soul by the sacrifice of the blood of the animal, but Elijah saw the vision, and while he dwelt in the vision was he not safe?—and when out of the vision was he not in danger?—the fear of man was on him, and Jezebel hunted him to take his life; and when in the vision, and God gave him the command to call all Baal's priests together, to shew what they worshipped by offering a sacrifice, but they were to offer theirs first, but they having no vision, called from morning to evening, O Baal, hear! They cut themselves, and leaped on their altars, but no fire came. Then Elijah mocked them, saying, perhaps your God is asleep, or on a journey; then Elijah was called to offer his, and God commanded him to fill the trenches round the altar with water, then fire came down from heaven and consumed the sacrifice, and licked up the water round about, and

the people cried, the Lord, he is the God, the Lord, he is the God; so Elijah was commanded to take all Baal's prophets, and slay them, figurative of the end of the world, the temporal to shew the spiritual. There had been no rain for three years, figurative of the three dispensations; and he sent his servant to look, and he said he saw a cloud small as a man's hand. He then told Ahab the king there was the sound of abundance of rain, and while the Spirit was on him, Ahab stood by, and saw all his prophets slain, and he went and told Jezebel, his wife, and the Spirit left Elijah, and the fear of man fell on him, and he went and hid himself, for Jezebel had said she would make his life as one of theirs. When the fear of man was on him he was not fit for his office. So no man that has the fear of man is fit for any office.

Now was Jezebel able to take his life? No, for we find the heavens received him.

In the third dispensation another came mightier than Elijah, purified from that his mother was made of, Jesus the woman's seed; and when he came to be baptized of John, John saw the vision descend on him as he came up out of the water, and it abode upon him; the heavens opened, and the Spirit of God descended on him like a dove, and he dwelt in that Spirit three years, and all were subject to him. The learned could not stand before him, and when they came to take him, and he said whom seek ye, and they said Jesus, he said I am he; they all fell as dead men before him to the ground, the hour not having come for his blood to be shed, but when the vision left him he was delivered into their hands, for he had told them one among them should betray him, and he went with them, and they took him before Pilate.

We find Jesus broke none of their laws, and yet they cried for the law to be made known to them, and they wanted him to be put to death for keeping the law; they knew they had no law to put any man

to death, for the sceptre had departed from them. I am stopping that the writers may come up to my words. They cried unto Pilate, and what did this judge, made by the Roman Emperor, say? Did he not say I find no fault in him? Then they said thou art not Cæsar's friend; and his wife had a dream, and said unto him, have nothing to do with that just man.

Now he was afraid of the people, afraid of losing his office, so he scourged him, and delivered him to the people to be crucified, and on the third day he rose again, and shewed himself forty days; but what was he then?—he was immortal like Enoch and Elijah; he could not die, the Spirit was his life, not blood, and his breath was his wings, and he could rise as the clouds, and guide himself where he chose among the people, but after this he entered into immortality, God and man; and when he was taken away were not the people without a vision, and so perished, so have become as the two debtors, one owing fifty, and the other five hundred pence, and when he saw they had nothing to pay he frankly forgave them both.

Now there are different states for man, a thousand years difference in the resurrection to an angel's life, and a thousand between those who live for the aliens, who are the tenants to the redeemed, they see the vision, but walk not in it, yet they live a thousand years, and then are made perfect men, their bodies never perishing; but they who walk as Jesus walked in the vision, will be as Jesus is, both God and man, each receiving according to their works.

Now then who is prepared to enter into the vision? I am no more than ye; every one who is out of the vision has the fear of man on them. Now I will try myself, lest I give offence to those around. I went to a house, saw some pictures hanging up, and I turned their faces to the wall; when I went again they asked why I did so, for they wanted to look at them? I said I had not taken them, only turned

them to the wall, that they should not look at them, for they worshipped the creature more than the Creator.

I was commanded to go to Rome, in Italy, and enter into their churches, and tell them they could not forgive sins. I saw an old woman, and she said the priest had power to do so, and forgave her all her sins. No man laid hands on me while I was in the vision.

I went to Vienna, a Jew overcame me as I was permitted to overcome them; he called me brother, and wheedled me round, and he got the matter out of me, how I was commanded to anoint Buonaparte, got out of me what I was to keep secret, and I had not gone twenty miles when we were stopped by telegraph, taken prisoners, and stripped of all our clothes, our boxes searched, and writings examined, but they found nothing to give them power over us, and so let us go.

Ye have all to go the same road as me, so try to be kept in the vision by walking in the laws, and ye shall be delivered, but if ye keep not in the vision, but break the laws, ye shall be taken prisoners by death.

Ye shall not have two wives; how many have I been made an instrument in dividing who have taken two wives, and it shall be a law in this parliament that a man shall have but one, but this is at present trampled under foot.

Behold, my time is nearly up, my glass nearly run out, and I must give an account either for the incorruptible or the immortal.

There are two churches, Jew and Gentile, which are one for the incorruptible in the resurrection, and the church of God is the other, which is for immortality, and though their deeds be as scarlet they shall be as white as wool, those whose deeds have been crossed out. What are the preachers of Jew and Gentile gathering, are they not the incorruptible?

Now then we come to the preachers of the re-

demption of the body, which is as swine's flesh to both Jew and Gentile. O that I had my writer, but God has permitted it; he travelled with me in America, but pride puffed him up, and pride carried him away.

How beautiful are the feet of them that preach this word of God, and they that hear it press in to put down their names in the book of life, but it says the newspapers shall gather more than the preachers; the preachers of the common salvation preach against it, and gather none.

Now to ye preachers, when I cease the Lord shall begin, but how shall ye preach except ye be sent? And when the kingdom of God is preached, behold, all men who are of Israel shall press into it. And ye are now all commanded to preach; the Lord has shewn me my faults and failings, but how can the house of Israel hear without a preacher, and there is a great reward for a preacher.

Written from John Wroe's mouth by John Stoneham and William Bully.

On board the steamer Omeo, from Melbourne to Adelaide, Saturday evening, 12th of 11th month, 1850.

The steward asking John Cartwright what the name of the society was that he belonged to, he answered that it was called the Christian Israelites. The steward then said that is the Latter Day Saints. John Cartwright said no, the Latter Day Saints are the Mormons.

So the above conversation led to more. A fellow passenger with us asked me if we believed in our Saviour? I told him we did. He then said he had often asked this question of different persons, but could never get it answered, which was, it is easier for a camel to go through the eye of a needle than

for a rich man to enter into the kingdom of heaven. When John Wroe commenced, pointing out to him that it was a parable, and that this saying of Jesus' did not allude to a man having riches of silver or gold, but it had reference to a man having anything not his own, if it were ever so little he might have, it would take away from the person who had it ten fold of that which he had got honestly, having wrought hard for it. The kingdom of heaven is that immortal Spirit which Jesus entered into at the river Jordan, and no man can enter that same Spirit while the evil is with him.

I do not know whether this man was satisfied or not, but this I know, that he listened as if filled with wonder, and it appeared to take away the attention of all the rest in the cabin from where it was at first directed, and there was a solemn silence, and all eyes appeared to be rivetted upon John Wroe.

(Signed) J. A. J.

Adelaide, 15th of 11th month, 1859.

An inquiry of John Kerney, trustee, of Adelaide district.

As the sanctuary of Gawler Town is falling into a state of ruin, and there being no members to take care of it within several miles, and the things belonging to it had to be removed to save them from being taken away, what is to be done with the sanctuary?

Answer.—The trustees of this province that remain as members of the twelve tribes surnamed Israelites, let them sell it, ground and all, and put the money into the savings' bank in their own names as trust for the society surnamed Israel, and let it remain there with interest towards building another sanctuary where one may be hereafter wanted.

(Signed) J. A. J.

Collingwood, 18th of 11th month, 1859.

Sunday evening.

I am the vine, ye are the branches. In the first place who is the vine? There are two, man and God. Did not God say to the woman that her seed should overcome? Now he descended and rested on the woman's seed. God is the vine, and whosoever it resteth on the same is God; yet the blood were to be given for the woman's transgression, but the blood could not be shed until the vine left him. At twelve years of age he began to shew authority, still subject to his parents, he wanted no purging.

Ye see the two sets here, one is cast into the fire, and one is not. Then who is to be purged? Will ye purge the vine? And that is not possible. Death reigned over them who had not sinned after the similitude of Adam's transgression; that transgression is no parable to them of believing hearts, and the purging is the knowledge of that transgression.

I am sent to the sowers, that they may sow good seed, that is bring forth a hundred fold.

Now is it the man that is to die that is to be purged? God says he will take the iniquity of Israel away; it shall be sought for and not be found. Then what difference is there between Jesus and them? He says if ye were of the world they would love you, but as ye are not of the world they hate you.

Question.—Those that are now grafted into the death of Jesus, are they justified at the first resurrection?

Answer.—No, not till the final resurrection.

He does not say ye are to offer the mortal life for Adam's transgression, but he says your mortal life shall be made immortal; this is the love we are going to show our Creator, to lay down our evil. The woman was the first in the transgression, and she will be his instrument at the last to take it away.

Jew and Gentile do not agree, but the woman's

seed and vine they both agree. The way that God cleanses the house, Jew and Gentile will not believe, but the Israel of God will believe it, those who are the outcasts of Israel, and the dispersed of Judah. Are we not called out from those who take things which are not their own? This is Adam's transgression. Jesus lost his life through what Adam did in the garden; life and death were set before him, and he chose death.

Jesus is the seed of the new world, and every one must receive that seed for the immortal life of the mortal body.

Question.—Was Ishmael born in the purity or impurity?

Answer.—He was of the purity of the black woman, and yet not black.

They say the ten tribes are gone to a land where never man dwelt; but is not this a prophesy, did not Jesus dwell in that land?

A short time will prove me whether I am serving for an incorruptible or an immortal body; there are only those two for me.

What is the first resurrection? Soul and Spirit are both raised to show and give an account of how they lost their body.

I shall soon be taken from you, but may my words that God has given me abide in you and me. Now the time is come that ye shall not know your brethren till they put on immortality.

I am seeking my own interest, not yours. He will squander ye that are gathered till they bring in their brethren, so ye will be squandered over the face of the planet.

Now then we must part, whether I bid farewell to you or not that I leave, but I know it is but as a moment that I shall be brought to you, either incorruptible or immortal, but I do not want to come unless in the immortal Spirit.

The fruit of the woman is the seed of God, the other is the seed of Satan. Every wicked man, his

seed goes downwards, but the living shall take hold, and shall no more bear fruit downwards, but shall take root and spring upwards.

Now I will come to ye females : there is the roaring of Satan ; there is one thing to overcome, which is passion. Every woman that cannot guide her own passion cannot be a mother in Israel. What is to be done with the woman that cannot guide her own temper ? I have seen in vision an horrible sight about ye females, some of their children would not take the covenant, and the mothers tore their hair off their head. The wife blamed the husband, and the husband the wife likewise, and they follow the spirit till they come into the spirit.

This is the mighty work of Jehovah above all other gods. That Spirit which Jesus dwelt in raised the dead, Jesus did not do it. He did not want the woman to be affrighted when he appeared to her with a spiritual body.

Question.—Elizabeth Thileman, now I want to know what state of mind thou wast in the next morning, were thou sorry ?

Answer.—Yes.

Thy husband came with thee, he supported thee.

Question.—Dost thou blame thyself or thy husband ?

Answer.—Myself.

Question.—Dost thou think thou art fit for that office or not, and thou canst not rule thy passion ?

Answer.—Not fit for the office.

Question.—Thou thinks thou art not fit for thy office ?

Answer.—No.

I believe one thing, that thou art honest, and I am glad to say so.

Question.—Esther Tulk, how many children hast thou ?

Answer.—Two.

Question.—Does passion overcome thee ?

Answer.—Yes.

Then thou art not fit to rule over children; it is a terrible thing when a child governs its parents.

Question.—Louisa Williamson, thou art female doorkeeper I guess; dost thou get in a passion?

Answer.—Sometimes.

Question.—Dost thou say things in thy passion and not do it?

Answer.—Very seldom.

Ye females have no right to beat children after they submit, from one to ten years of age, and then there is two years to prepare for the covenant.

Question.—Should she beat a child after it has submitted?

Answer.—No.

Question.—Not to be beat if submitted?

Answer.—No.

How can ye females shew a good light to five or six hundred females; when ye cannot rule your passion ye cover your light; "let your light so shine before men." The people of other religions will say, How cannot we walk as these people walk? It is because they ask amiss. I want thee to try to overcome these passions. What I say to one I say to all.

Now Elizabeth Thileman, thou hast lost thy office, but not till thou see it in print.

Now, John Parker, I have a word or two to say to thee. Thou hast been overcome with temper, and been lifted up with this music affair, and been set, as it were, on a pinnacle. Now thou art the best reader I have ever heard. Now thy office is taken from thee, for a reader is an office now. Thou hast been surrounded by poverty on every side, and thou wilt have hard trials. Now thou art not shut out of the church, but if thou walkest aright thou wilt be restored back, and received with joy, and at that day thou wilt know who saith these things. I speak to thee with my head covered, and these keys in my hand.

Now ye must put up four, and choose one of them as a reader by ballot. Now I want ye to bring your instruments.

Written from John Wroe's mouth by John Parker and John Williamson.

Collingwood, 18th of 11th month, 1859.

Two o'clock meeting.

He has chosen us, and we have agreed to it. Then shall we desert? We who have taken the covenant have hired. The friends of the bridegroom hear him. If ye do what I command you ye are my friends, flocks of my pasture. They think it strange at places where I go to when I say that Jesus fell from the vine, but it was the vine which withdrew from him, but yet his body did not see corruption, and his body was crucified that our evil might be crucified. His mortal life, which was the blood, was shed that the whole house of Israel may have the immortal life of their mortal bodies before the resurrection.

Some say bring up a child as a Jew and he will be a Jew, but they will find their mistake out. So now it is the outcasts of the ten tribes that are now being gathered, and the two tribes will stand stiff to the last.

Every one that goes to the grave are grafted into Jesus' death, especially them that believe on him. And there is one text I am to preach upon at all places where I go to, and that is, "I am the vine, ye are the branches." John xv. 5. He does not bid us to repent. What then? He bids us to forsake that which they have been doing.

The foreskin of the man that stands before you was sent to many synagogues, still they would not

believe, and it is still preserved in a glass as a witness in the end.

Every branch that abides not in him he casts off, casts into the fire. Then ought not the law to be engraven on our hearts, that we may know how to sow seed? Forty and two years will the law be rehearsed, and forty and two years for us to know how to sow seed. Remember, O man, what state Adam was in when God gave him his command; the command was given to him before he took a body.

I may go through, but I am no more than a farmer who takes a team of horses to turn the soil. Then let me not put a stumbling block before you, it is only your children that are born in the cleanness that shall be heirs of the immortality of the body; so do I say and mean. O this is horrible, but I mean so! I say so in the name of God. There are men that never sowed in the uncleanness, and there are some women that would sooner have their heads cut off than let a man have anything to do with them in that state; and this is even among the blacks, the Ishmaelites.

Now then use the last prayer ye have got as often as ye will, and ye will obtain for from the beginning of Genesis to the last of Revelations, the substance is in it, and ye could write it with a pencil on your thumb nail.

I am come to tell you something: as the moon, when coming to full, increases in light, so does the house of Israel. There are some standing in the midst of you that shall see this. When the flood came the water prevailed over the earth fifteen cubits, and the Lord set his bow in the heavens as a sign that he would not destroy the world any more, and he says he will set his Spirit in man.

Written from the mouth of John Wroe by James Munro and Thomas Hannaford.

Upper Plenty, Victoria, 20th of 11th month, 1859.

I, James Wilson, of Melbourne body, after I had been afflicted with rheumatic pains for the space of ten years; during the greater part of that time I was past working, as the doctors had me under their hands, who nearly killed me with mercury and sulphur; but now I return thanks to the God of the living for his mercy towards me, in healing me through his servant, John Wroe.

(Signed)

JAMES WILSON.

Collingwood, 25th of 11th month, 1859.

Sabbath hour.

There is a deal of people think they can put away a wife, and marry another. If a man put away his wife he cannot marry another. This is a great mistake about putting away women, they that do this are bringing themselves to the grave. Every one that wants to put away their wife are bringing death. If a woman bring forth before the time it is generally death. How much more the other way? I want you to observe one thing, he that loves me keeps my commandments. The Gentiles cannot say they love him except they keep his commandments. Now there was to be no heavier burden than this.

John Wroe asked John Cartwright to tell them what it is, and he said to abstain from blood and things strangled, &c. (Acts xv. 19, 20.) If ye are not of the world the world will hate you. If we go down to the grave we make friends with the mammon of unrighteousness.

Thus saith the Lord God of Israel, every man that comes to worship shall worship with his head uncovered.

As touching the Gentiles, where Christ is speak-

ing, he saith go not in the way of the Gentiles. Thus saith the Lord, every man shall be silent when he comes to worship, except giving answers to questions put by officers. Why should members pretend to be Jews and walk as the Gentiles walk? You must keep the laws of the Jews. I know it is but as a moment when we shall meet either in immortality or incorruption. Art thou aware if thou puts away thy wife thou puts away Christ? And every woman her husband puts away Jerusalem, her sister. And if you be serving for the incorruptible I have done with you. I am come to preach to the immortal; I know he that wants to put away his wife hates God. How can a man love God that hates his own flesh? Then if we are true to each other we shall serve our God, not the incorruptible, but the immortal God.

What does he say to Satan: From whence comest thou from walking up and down the stones of fire? Now then you that go out to preach are not to preach the common salvation, ye are only to show the life of the body, for where there is one proof for the salvation of the soul there is one hundred for the body.

On reading the law concerning asking another man's opinion, John Wroe said it is transgression of the law that has caused this law to be made. If a king goes to war with another, and asks his men's opinion if he will gain the battle, is he fit to go to war?

On reading the poor law act, John Wroe said they must be relieved out of the general treasury. God has chosen me to be a guide to all the house of Israel.

Question.—Jeremiah Melbourne, what would you think of me if I ask another man's opinion, would you think I was fit for a messenger?

Answer.—No.

And a judge is a pretty man to be a judge if he asks the members' advice. If a man wants to dispose of his wife he shall soon be disposed of.

Question.—William Perry, if thou do as the Scrip-

tures say, whether will you be ruled by man or God?

Answer.—By God.

Thou hast answered wisely.

Question.—William Perry, if thou goes among the Gentiles do not they all differ? I want an answer. If I go to this man's writing or that man's writing, am I ruled by man or God?

Answer.—Not by God.

Thou hast answered wisely.

Now then I turn to thee, Henry Witton. Thou wilt have to separate from this woman or leave the church, for what business hast thou in the same bed with her?

You cannot be in the sabbath hour without clothing made to the last command. You can wear what you like to suit the branch you are in. There is to be no preaching to members.

Now then, observe these words are a witness to ye and me. You that think there is no vision from heaven leave the church, and you will soon see there is a vision. You are getting things now you will not be able to hold, for Satan will try and snatch things from you. We should always consider whether we can take a full cup or an empty one. And a man that is a drunkard goes headlong to the grave, for when a man is drunk he has lost his faculties; but who is this drunkard? The man that makes a continuance of drinking til drink takes no effect on him.

Now there are to be four trustees, and the whole work is to be laid on them.

Now then there is to be a battle, and if you, Allen Stuart, are able to overcome ten thousand, then you are able to go and preach this gospel. There is to be one hundred and forty-four thousand redeemed from amongst men.

Now then if thou think thou art able, and art engaged to be one of his soldiers, stand upon thy feet and answer. If you had him for a commander

could thou not go against ten thousand? The immortal are the soldiers of the living God, the other the soldiers of mammon. Nor shall one ask another how his sermon is liked; there is no preacher fit to go to battle that goes to another and says, "Do you think we shall gain the battle?" Are we afraid of our deeds being published?—if we are we are not soldiers of Christ. Christ's soldiers will not be cowardly, and a preacher will not study his text, it shall flow faster than he can speak it.

I had to work till the blood run at my fingers' ends, and some of you shall be in the same state, this I tell you before it comes to pass. Recollect when I leave you ye will have my burden to carry that I have borne for many years.

Many would make an inquiry if he could get the answer privately to himself. God has given man his Spirit to dwell in, but will ye be taught? Will you go to other religions to be taught, or will ye go to the living God? What do you want with other men's writings? What do you want with Johanna's writings, or George Turner's writings? Or if you follow John Wroe, behold, you will go to the grave! The first three years I was visited my carcase was only fit for rotten eggs and human dung, and many of you will have to bear the same, but happy are ye if they do.

Written from John Wroe's mouth by John Parker, James Munro, and Thomas Hannaford.

Collingwood, 27th of 11th month, 1859.

Before the sabbath hour.

There is a great confusion in some places about these offices. It is a great blessing of the Almighty to take them out of their offices except the Lord's Spirit be with them. If a man looks back does he

not go to the grave?—he enters in at the wrong door. Now the Lord has given a prayer to the whole creation, for them to see if he will not answer.

(Signed) J. A. J.

The same date.

Sabbath hour.

Now if any of you be carpenters, and ye go to make a rough model, then afterwards a smooth model, for every thing is carnal that is contrary to life. How is it that they will believe a lie? It was reported by George Turner that a man may have two wives. And there was a man by the name of Smith, belonging to Manchester, that set up a standard, which was a lie.

Now every woman will have two husbands, but only one to be handled, and every man two wives, and only one to be handled. The first baptism is for the death of the body, the second for the life of the body. There are several nations where they can have as many wives as they can maintain.

Now I tell you in the name of God that there shall be no such laws in England, there shall be no such laws under the Lion. Let your light shine before the world, that they may see that God is with us.

I did not give you that prayer, but it was given from above, believe it or not believe it.

Now have ye not good reason to believe what John Wroe saith?—but have ye not the weights and scales to weigh them? Then do as I say in the name of God—weigh it with the law and gospel. If the Lord shows a thing to me, am I to ask you the meaning of it?

Question.—William Perry, if I be a messenger, and should the Lord show me a thing in vision, and

I come to thee to ask what it means, whether dost thou think I should be obeying man or God?

Answer.—I do not think you would be obeying God.

Thou hast answered wisely.

Now the man of sin is to be crucified, and let us ask in prayer for him to be crucified.

Now to those who have not made a covenant with the Almighty, are we to be at envy with them—are we not to show them an example?

On giving out the second chant, John Wroe asked John Cartwright what is that garden?

Answer.—The immortal Spirit.

Question.—I ask thee in the name of God what is that garden?

Answer.—The body of Israel.

John Wroe said if thou be one of the seed of Israel art thou not that garden?

Whilst reading about the two debtors, John Wroe said were they prepared for soul or body?

Answer.—Soul.

Now look at different names of religions when they are going to die, are they not told by the doctor to prepare for death?

Now there are gardeners here, and there are many different religions. There are trees that bring no fruit, that spring from the root. Now I will make a comparison, what shall we liken that tree to? Does it not say that Israel will be plucked as a brand out of the fire? Shall it give smoke? A proper brand gives no smoke like charcoal; where there is smoke there is death.

Now then I will give thee one night to find out the riddle, and thee John Cartwright tell it to the people; the trees that give fruit are they not known by their fruit what tree they come from? A woman that has Jerusalem above shall bring forth fruit of herself. Some believe that the body will be raised again. The Jews said he cries out for Elias, let us see whether Elias will come to save him.

Now are not all commanded to come out from death? This is the narrow road. Now it is said that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven, not the kingdom of God.

I will make a comparison of John Wroe, if he has got some stolen goods in his place, that is the rich man that cannot enter the kingdom of heaven.

John Stoneham was appointed to an office, and though his name was in the book not to hold an office, and then he said am I not appointed by God? Through this man Cartwright saying he was a likely man I put him up, and I am the man that is held in bondage for it.

Written from John Wroe's mouth by John Parker, James Munro, and Thomas Hannaford.

Collingwood, 27th of 11th month, 1859.

Five o'clock meeting.

John Wroe, addressing Henry Witton, said, Now I am not going to take the seat of judgment, I am going to make thee the judge. Suppose I was in thy case, and had a wife living, and had another elsewhere, what society should I be fit for do you think?—because we are separated, am I to go to take another woman and sleep in the same bed with her?

Now then I am an unmarried man, I take a house-keeper and lie with her, if she prove with child he can deceive man, can't he?

Answer.—He cannot deceive God.

Question.—What society is he fit for?

Answer.—He is not fit for this society.

Is he fit for any society?—is he fit for the Methodists? He may do for the Latter Day Saints.

Now thou hast past sentence on thyself, as thou says thou art not fit for this society. I cannot con-

demn thee if I am guilty of this myself, but I am not guilty of these things. What am I to do with this woman if I have got her with child? Thou says he is not fit for this society. Now which way am I to go? Now then I want thee to give me an answer. The thing is this, he may have her for a housekeeper, but if he does not keep free from her, he is not fit for the church of God. In former ages they were to be stoned to death, but now he turns them out to the world to make friends with death. Can you give me an answer what is to be done with such a man?

Now then I should like thee to pass sentence on thyself, and there is not an island that stands out of the water but what will hear of this.

Answer.—I am willing to obey all the laws as regarding the church.

Question.—Did thou not promise not to lie with her?

Answer.—I did.

Question.—Hast thou done so?

Answer.—I have not.

If thou will not pass sentence I will, until thou can prove that thou hast only one wife living thou art shut out from the church. Now thou wilt have to take thy hat and walk out. He then went out.

Ye are all to observe one thing. If a man takes the covenant he cannot become a half member. Now the doorkeepers know of this at all places round the planet.

As regarding singing, this is come of God. There will be two hymn books, one for the house of Israel, and the other the Song of Songs to be sung during the seventy days. There are twelve chants to be the middle song of the service in the sabbath meetings, and the twelve tunes are for the sabbath meetings where they can sing them; it will be a small book for the church of God, but the other for the preacher for the ingathering from the world.

I now begin with preachers, and any member can

have four pounds worth of books to go to the cities and villages round; this is even to wives and children if both sides are members. Though ye are local preachers they shall be chosen to go to preach. Some men do not care what expense they put others to as long as they can put their hands in their pockets. Now when I travel I put my hands into your pockets. I am glad that I handle no money. I have robbed this carcass many times touching my own body. Do you think I am satisfied with Cartwright? If any one has invited him to preach to night stand upon your feet. [None stood up.] I declare in the name of God I have not invited him, but if God has chosen him he will work his way through; if any one has invited him let him pay his expenses.

God says he hates a covetous spirit; then he hates me. But is he not able to take it from me? And let me seek God to let the part that is in me serve God. I wish these words were engraved in all our hearts. This is the state with the man that travels with me. Then why covet it? He is coming here this night to serve Satan, and not Satan him.

Now it is evil that puffs up. See how he set Jesus on a pinnacle. The Lord has promised to come to the house of Israel, and has chosen them as his house; and seventy shall rule the whole one hundred and forty-four thousand; though the tempter be there, there is one that shall overcome.

I am often invited to go to this place and that place, but I am sent to the house of Israel, I am not sent to go see people's gardens. If we dwell in spirit the devil has no power. If an officer sees he cannot do let him be honest to himself; if he cannot trust another let him deliver up. Jesus, when in Christ, God's Spirit declared that which should come. He says of the house of Israel, "I pray not that thou shouldest take them out of the world;" this was before they were born of a woman; I pray for those whom thou hast given me.

Now the sixth church is the first house. Ought

not a man, when he takes an office, to seek God day and night? "If ye abide in me, and I in you, ye shall ask what ye will, and it shall be done unto you."

He had to die for Adam's transgressions, then they abode in death. If a Methodist does not do the work can they abide in him? If ye be in his life you may ask what you will, and it shall be done for you. Is there not three, and who are this three? If a man abide in his life, and his life abide in him, is he not three, and the woman three, and God is the seventh?

Now all that dwell in him shall be a horn to blow through; the roaring of a hungry lion is very fierce, so is that preacher that dwells in him.

Question.—Thomas Hannaford, how many births are there?

Answer.—Two.

First thou art born of a woman, second of the spirit; the next change to be immortal, and then immortality, which is four changes for a man and four for a woman.

(Signed)

J. A. J.

Sanctuary, Hobart Town, Tasmania, 2nd of 12th month, 1859.

On reading the communications for full members, dated Sanctuary, New York, 3rd of 6th month, 1859, pages 2nd and 3rd:—We are going to be proved whether we are grafted into his life, for he says as I have overcome death so shall ye, because they are called in the regeneration to immortality; the rest are not the sheep, still the Lamb of God took sin away, yet a number perished.

Now John Cartwright, I put this question to thee:

How did Jesus overcome death, for he died? This question is to me as well as thee.

Answer.—I cannot answer.

Question.—Did he not overcome the second death?

Answer.—He did.

He overcame death for the souls of men; he overcame the sentence of death. Every soul that repents overcomes the second death. Jesus says I am the resurrection and the life, (John xi. 25,) and he that believes in me, the works that I do shall he do also. (John xiv. 12.) But the Jew under the law had only faith but no works. Also the Gentile under the gospel, he has faith but not the works; so these are both equal, that is they both receive the salvation of their souls in the resurrection.

Now the higher glory for Israel. Remember this passage: If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your vile bodies, and fashion them like his glorious body. (Rom. viii. 11; Phil. iii. 21.) Therefore God made Jesus both the incorruptible and the immortal God; that is he is not the God of the dead, but of the living.

Now John Cartwright, what is the time of which it is said he made the world in six days?

Answer.—Six thousand years.

Thou hast answered wisely.

Question.—What is the earth?

Answer.—The bodies of men.

Thou hast answered wisely in that.

Question.—Jesus said I am the living vine, ye are the branches. John Cartwright, I ask thee who is this vine?

Answer.—The Spirit that descended.

Thou hast answered wisely.

He further says, Every branch that beareth fruit in me he purgeth it, that it may bring forth more fruit, and every branch that beareth not fruit is broken off. This applies to all religions round the

planet. If a man repents he abides in him, and is of the incorruptible. I was forty years old before my eyes were opened to see the difference between the incorruptible and the immortal. He in whom Christ abides in will be of the immortal. All sects believe they are grafted into him, but the resurrection must prove it, and they will only then be as the angels, yet higher than when before they fell.

Observe the parable about the divided inheritance, one said divide, he did not like a partner's life; he was the oldest in the body but the youngest in the spirit.

Question.—John Cartwright, whether is the number of religions, or trees and herbs, the greater?

Answer.—I think the trees and herbs.

If the religions were more than these, then time would be up. I am commanded to plant trees of every kind round Melbourne House, that the world may stop and inquire. This will be done as a figure, and if I do not this I get no wages. Jesus said, My Father wrought hitherto, and so work I. (John v. 17.) He that says and works not loseth his body, but he that doeth and worketh receiveth his body with the kingdom within it.

Now, John Cartwright, I have a question to put to thee for the information of all. What are the numbers of the debts of the different debtors who have their debts forgiven?

Answer.—One is fifty and twenty.

Question.—Does thou make one the Jew and the other the Gentile?

Answer.—No, they are both Jews.

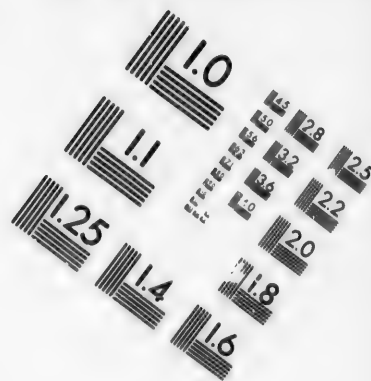
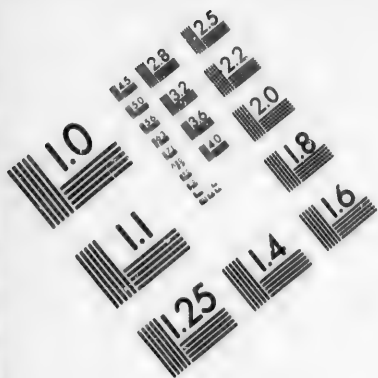
Here John Wroe looked very steadfast in John Cartwright's face, and John Cartwright said there is also a fifty pence debtor and a five hundred pence debtor.

Question.—Then thou makes from debtors two kinds of people, and two kinds of debts?

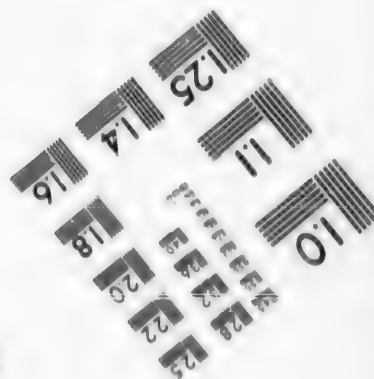
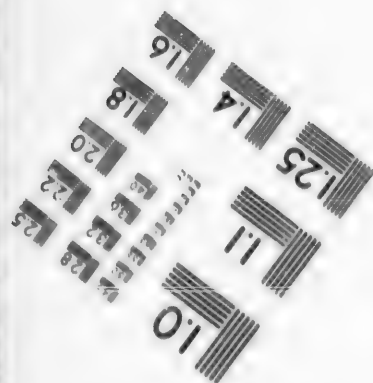
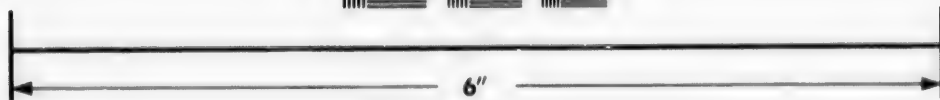
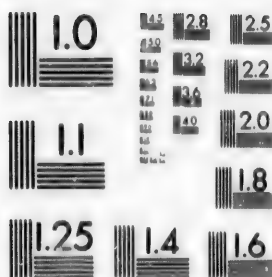
Answer.—Yes.

Name them.





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John Cartwright said the two first are those, the one who only owed twenty being circumcised, and dying in the faith of the redemption of the body, is of the incorruptible bride in the resurrection, while the other, who owed fifty, although circumcised, losing his faith, will only be as the angels in heaven, there remaining.

Let the parable be read referring to this, Luke xvi. 1—9.

John Wroe said, John Cartwright, what is that house for man to be received into?

Answer.—The grave.

Thou hast wisely answered.

I say in the name of God, all men that go down to the pit, (the grave,) are restored at the first and the final resurrection.

And now for the debtors of the Gentiles under the gospel. The fifty pence debtor is the one who repents, and is as the angels at the first resurrection. The five hundred pence debtor is the one cast off till the final resurrection.

Observe, if we remain believers in the common salvation we only get our debts reduced, but the house of Israel get their debts crossed out. But how many are there in the house of Israel who refuse to have their debts crossed out? They leave the visitation, or deny that they owe him anything, yet some abide in him until he (the Spirit) abide in them. These are the trees of righteousness, trees of the Lord's planting.

Written from John Wroe's mouth by George Cookney, Robert Robertson, and John Cartwright.

Hobart Town, Tasmania, 3rd of 12th month, 1859.

While at the breakfast table at George Cookney's, John Wroe said I am going to put a question to thee, John Cartwright.

Question.—Now whether did our Lord do more for the Jews or the Gentiles?

Answer.—He did more for the Gentiles.

Thou hast answered wisely.

Question.—The Jews have the law, have they not?

Answer.—Yes.

These have faith, and although they lose the body, they will by that be made as the angels in the first resurrection, while the Gentile can only come to be equal with the Jew by coming to repentance, and to believe in Jesus' death, and holding fast that belief unto the death of their body.

Should the Gentile turn back after once coming to repentance, they will be cast off until the final resurrection, yet they will be saved by his death at that time, the utmost farthing being paid then, thus proving that he has done more for the Gentile than the Jew, the Jew not requiring him to die for them the second time.

Again I ask thee another question: Whether is the visible or natural Jew nearer to God, or those mixed among the Gentiles?

Answer.—The visible or natural Jew, until those among the Gentiles are separated, and are brought to the visitation.

Thou hast answered wisely, because these, when brought out to the visitation, they have the law, which is the light, and the vision which the Gentiles will not receive, and the vision is to them; the oil and it will always feed their light, and keep it always burning.

Written from the mouth of John Wroe by John Cartwright.

Hobart Town, Tasmania, 4th of 12th month, 1859.

Sabbath hour.

Nebuchadnezzar dreamed a dream, and behold, no one was found to interpret this dream but Daniel, and the interpretation was this: he, Nebuchadnezzar, was to be driven from man among the beasts of the field. The heart of a beast was to be given to him; he was to eat grass as the beasts of the field until seven times pass over him. (Dan. iv.) And now in the sixth day, or sixth thousand year, again is the Holy One come down, giving a further explanation, so that every one shall be able to read the writings, and understand the vision, and they that cannot, or will not understand, shall die as the beasts of the field.

The interpretation is given to every one that asketh; and he that is subject to his prayer shall read the writings and understand the vision, and live, while he that neglects his prayer shall sleep. Do ye know that God beareth rule in the kingdoms of men? And every high-minded man shall be as Nebuchadnezzar set on his throne, and every drunkard the same, every passionate man the same. All drunkards are as Nebuchadnezzar, that is when drink rules, not him. But the house of Israel shall understand the vision, and he that receiveth not the vision the same shall perish. The King's children, (I mean the immortal King's children, for they are claimed by him,) shall be clothed as he has commanded on the Lord's sabbath; every man shall be known by his dress; and when at his labour he shall wear what is befitting his labour, but on my sabbaths, and when on a journey, he shall be distinguished by his dress. This command have I of God through an inquiry made yesterday.

Every man is the head of his own house, the woman is made the instrument to take away the evil, therefore she shall be subject to two husbands, else she shall die.

Now if we have been ruled by Satan we must leave that, that place of worship is death, so we are commanded to come out and live. I have no pleasure in death, I hate death. O death, I will be thy plagues! O grave, I will be thy destruction! (Hosea xiii. 14.)

This command is to the whole twelve tribes: whatever a man delights in more than his Creator, the same shall rule him, whether dog, cat, or any other animal; or children, behold, do not all these perish? If a woman love her children more than her husband she shall die as Nebuchadnezzar, temporal, not spiritual. Paul appointed woman to preach, but repented, it being for the time appointed, that is when she gets the Spirit.

Now I speak to the males of the whole twelve tribes. If he loves his children more than his wife the children shall reign, grandchildren the same, and that man shall die. Jesus says he that loveth me keepeth my commandments; divide my love amongst you, it is meat indeed, and drink indeed. If a man has money, and he sees that his outgo is more than his income, and he stops that, and sets his house in order, that his income cover the outgo, that man shall prosper.

The whole house of Israel are to trade and traffic. Every man is a preacher, and is to preach the interpretation of the vision, it is given to the unlearned. It is given to the learned, he cannot read it because it is sealed. Is your income sealed? It is sealed certainly to every one who renders not his full tithe, because if he do not how can his house be kept in order?

Look at the nations, the kings of the earth cannot agree. Remember a little while back we were as boughs broken off, or cast out because they would not receive the vision.

Discern righteous judgment, and hear, O house of Israel, for what I have said to this man and woman it is to me also, and none of the fruits of my body

have received the vision but one, and he shall print this, and read what is spoken concerning himself.

Will those who have covenanted rob their Creator? Ye are not measured, but I am measured the same in eating and drinking, also in clothing. God requires it at my hands the first, then the officers.

Now I am driven from the house of God until the sheep and cattle be gathered, until then the iron gates are shut against me. Then if we all go down to the pit how can we hope to see the goodness of the Lord in the land of the living?—how can we hope to see and believe the truth? Jesus said to his disciples, divide my love among you.

Question.—John Cartwright, what state is man in when called sheep?

Answer.—Mortal.

Question.—What state when cattle?

Answer.—Immortal.

Thou hast answered wisely.

Question.—Now then there is another state, what state is that?

Answer.—Immortality.

Thou hast answered wisely, and see thou preach this.

Now then to this woman that says and does not. If thou love thy children more than thy husband, and do not cease, thou shalt die and not live all here are witnesses.

I turn to the man: the truth is found with thee more than the woman, but if thou love thy grandchild more than thy wife thou shalt die, for thou hast said things not true about her, and it has been thy trial to prove thee. I say weigh thy income, and let God judge, income of wages and tithe are different. No doubt what thou hast done in this thou hast done it in ignorance.

Question.—John Cartwright, whether is a man drunk or Nebuchadnezzar on his throne the greatest?

Answer.—Both alike.

Question.—When a drunkard is brought back to

his reason, what state is he in then, is he not filled with sorrow?

Answer.—Yes.

Question.—But if he believe he was not drunk, and denies being so, what state is he in?

Answer.—He is in the same state as if he was in drunkenness.

Question.—But if he acknowledge as Nebuchadnezzar did, will he not be restored and possess the kingdom?

Answer.—Yes.

He that denies it is as when drunk, equal with the drunkard, he comes not to the light.

Question.—Now how many days was it that Jesus was sought by his parents?

Answer.—Three.

It was three, and is a figure of the three dispensations; and when he was found did he not say, "Wist ye not that I must be about my Father's business?" I tell ye this, that the Spirit will rest and abide upon children at the same age.

Be not high-minded, become the sheep of his pasture. Sheep first, mortal; cattle after, immortal, then immortality. I have glorified thee, and yet will glorify thee again; cannot be complete till a virgin in the house of the living God. If ye measure officers ye shall be measured. They are set as examples to us. Let us love one another. Remember this, lovest thou me more than these? Numbers will go down to the grave before they see me, so I bid ye farewell, trusting to meet many mortal and immortal.

He then sat down apparently quite overcome.

Written from the mouth of John Wroe by George Cookney, Robert Robertson, and John Cartwright.

Launceston, 11th of 12th month, 1859.

On Sunday morning, just before the hour commenced, John Wroe put the following question to John Cartwright: Whether is it better for those unmarried, and who are about being married, to have the immortal Spirit before or after they are married?

Answer.—Before they marry.

Thou hast answered wisely.

Wicked men asked the king to make a law, that no petition should be asked of any one save the king for thirty days, whoever did should be cast into the den of lions; for they said we shall not find any occasion against this Daniel except we find it against him concerning the law of his God. It might be thought that Daniel had broke the king's law, but he was commanded of God, therefore he could not be hurt. And as soon as he knew the writing was signed he went three times a day and prayed to his God; and although he was cast into the den of lions God delivered him. (Dan. vi. 7, 23.) And the prayer you will have, when you get it you may use it as often as you will; and those who do so, as God has commanded, will be delivered from all their enemies, the same as Daniel was.

In the sabbath hour, when explanation to law 5th of the first book of General Laws was read, John Wroe commenced as follows: Now I am bound to speak; if either male or female do this they shall die; the field must be fallowed, and all the weeds must be got out before the principal wheat be cast in. So the woman's body, which is the field, must be seven days after the issue of her blood has ceased; and after a crop is taken off any field, the field must remain in fallow until the season come again, and not before that time must seed be sown. The male is to use no means but one. And if a man sow his seed in another man's field, having broken through the fence, the man that owns the field can come upon the other for damages.

So it is with the house of Israel, the evil will not serve God, but those who are separated from the evil when using the prayer they will be three, should they even be a thousand miles from a body of people.

Now remember this is the command of God: If one in Israel has a servant, give that servant a wage which he cannot mend at any other place, and that will be the means to keep a good one; and if he has an evil servant give him his hire also, and if he does not suit you turn him off, but say nothing to them, only that their services are no more required.

Some men say Christ has fulfilled the law, and man has nothing to do with the law. If so, as man says, no other man but Jesus must enter the kingdom, as man cannot keep it; but the house of Israel will keep the law by having the two immortal spirits with them, making them three, yet one.

After the hour was ended, John Wroe said: In the name of God I appoint thee, Wickham Whitchurch, as trustee of Launceston district, until there be more members; and when this comes to pass, then all the covenanted male members of the district must choose one in by ballot.

John Hughes was appointed judge of Launceston body in the same manner; Elijah Lartar, doorkeeper. Then Hannah Brown was appointed female trustee, Elizabeth Hughes, judgess, Mary Lartar, doorkeeper, the same way as the males.

Singleton, 12th of 12th month, 1850.

I, David Gardiner, make the following inquiry, to be laid before the Lord, if he be pleased to answer it through his messenger, John Wroe:—Whether the 38th law of the General Assembly's Guide does prevent children of parents new joined from being circumcised till they are twelve years old?

Answer.—Their children are under the same law as other members.

(Signed)

J. A. J.

Sanctuary, Collingwood, 16th of 12th month, 1859.

After the sabbath hour the messenger spoke as follows:—Now before I leave this place, Melbourne, you will be greatly tried, for both Jew and Gentile will do great things, for they are getting some fine weapons to fight the church of God with; and some among you who are not of Israel will doubt whether to help them or not, and some will help them; but I tell you in the name of God, an untimely birth is better than their's. And this year and the next there is going to be great trials, and some of you here shall see this fulfilled, and will own yes when you cannot see my face, nor come where I am.

(Signed)

J. A. J.

Sanctuary, Collingwood, 18th of 12th month, 1859.

Before the sabbath hour.

A young woman came and signed, and after she had done so John Wroe said:—Young woman, do you know what you have sworn to this morning? She answered I do. Well, if you should want to go back to the Wesleyans, or to any of the other churches, you will have to deny what you have now done before they will again acknowledge you. And if you were to go to the Jews they would not receive you, unless you denied what you have done this morning also. So you are now an outcast of Israel,

and one of the dispersed of Judah, dispersed and rejected of men, so what a horrible thing you have done this morning.

(Signed)

J. A. J.

The same date.

Sabbath hour.

When the 2nd law of the first book of the Laws of God were read, and explanation, John Wroe stood up and said, Read that law over again, and read slow, for what is the use if we hear, and do not understand. You cannot read too slow, so try and read as slow as you can, that we may inwardly digest what we hear. I am made as an engraver by the Lord, and I am to be mindful lest I be smothered with the dust; and that dust is that which rises between the reader and the people.

The wife that is put away for fornication, if another man can have her, then can the wicked raise the dead. Any man that catches his wife, or a woman her husband, committing adultery, I say in the name of God they are no more man and wife afterwards. What has this woman [meaning Mary Smith, who had joined this morning] asked for this morning? Surely she has asked something, for she has asked for that Spirit which gave her her first breath. Pay no attention to this man's opinion or that man's.

There are those who keep different days, the Mahomedan commencing on Thursday night, the fifth day, which is Ishmael, the seed of Abraham by the bondwoman, a black woman. Now John Cartwright, who is that Abraham?

Answer.—Jesus.

Thou hast answered wisely.

Now then there is the sixth day, which is Friday night, which is the Jew. There is the first day also,

which is this day, which is the Gentiles. This woman has signed against all these three.

Question.—John Cartwright, who confirmed the laws of Moses?

Answer.—The Spirit by the body of Jesus.

Thou hast answered wisely.

Now we have three witnesses of immortality, and yet not entered. This is strange language, but they are not yet glorified; if the Spirit of him that raised up Jesus from the dead. Now, John Cartwright, what is that Spirit?

Answer.—Christ.

Thou hast rightly answered. And now find the passage, and read it where he is made.

John Cartwright here read Acts ii. 36.

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ.” Be aware I am only seeking to be a branch of that tree.

I turn to thee again, John Cartwright. When the Spirit had entered the body of Jesus what state was he in then?

Answer.—He was immortal.

Thou hast answered wisely, and put that down.

Question.—Again, whether was the body of Jesus or his Spirit shewn the first?

Answer.—The body was gone before the spirit and soul appeared a spiritual body.

Thou hast answered wisely. Now I challenge all the wise men to undo this.

On explanation to law 1st of the 2nd book being read: And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel and the woman through her belly. So the plague was stayed from the children of Israel.

Brethren, the time and the season is known to you of the evil being slain. The man that thrust them through became a friend, and Jesus Christ says there is no greater love than this, than that a man lay down his life for his friends. (John xv. 13.)

Now, John Cartwright, what is a man to lay down, because there is the mortal and immortal life?

Answer.—Man is to lay down the evil of his mortal life.

Thou hast answered wisely.

Then if this woman do this the plague shall be destroyed in her, the same as the plague was stayed from the house of Israel. Am not I as culpable as another? I am the same as this young woman who has signed against the three churches. And it is said in the Scriptures, at the mouth of two, or at the mouth of three witnesses, shall every matter be established.

Question.—John Cartwright, was not Jesus' body immortal?

Answer.—Yes.

Question.—Was not Enoch's immortal?

Answer.—Yes.

Question.—Was not Elijah's immortal?

Answer.—Yes.

So God has three. The laws of England are not satisfied with the two witnesses, they must have twelve. But Satan is to be put to death in man by two witnesses, and what day is he to be put to death? It is the sixth day, and the eleventh hour. When Jesus was twelve years old he could put all the wise men to silence.

Thus saith the Lord God, a boy twelve years old in the house of Israel shall do the same now. What a horrible thing it is that this young woman has done for herself. But is there no medicine? Can none of you do anything for her? What will the Jews and Gentiles do? They will go and pray over her, weep and lament, and at last put her down into the grave, and put on black to cover their deceit. But she has come to life, and those who are dead shall come to the living, even to the mortal which shall become immortal.

And now, John Cartwright, read the passage about Peter and Jesus paying tribute.

"And when they were come to Capernaum, they that received tribute money come to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Matt. xvii. 24—27.

John Wroe then said, I am doing this lest you should think it hard that you have to pay tribute to the three churches. The Jew pays tribute to the Gentiles, and if you and I be of Israel why do you murmur? Is not God our provider? Does he not give us bread? But there is another bread, and if ye eat of that bread ye will not murmur at paying tribute towards supporting the church of God. Those that do not pay to this church, do they not leave their name for a curse?—is not their name standing against you?

John Cartwright was then ordered to find the passage and read it. "And ye shall leave your name for a curse unto my chosen." Isa. lxx. 15.

There is one thing I have to say to ye here. Some of them that were here on Friday night went away offended, but why should they be offended at what God has given me? The command is, ye are to have your hair down in the sabbaths, and particularly the males. Then why do I see so many with your hair tied up?

Now I turn to ye females, if ye cut one hair off your head ye dishonour your head, and as the hour is up, you that are bound may go home and fulfil your vows.

(Signed)

J. A. J.

Sanctuary, Sydney, 23rd of 12th month, 1859.

Sabbath hour.

John Wroe called Thomas Frost, then he put the following question:—Was the vine tree before the body of man or after?

Answer.—Before.

Thou hast answered wisely.

Question.—Jesus saw two fig trees, and one is cursed, and if three different grafts be put into one stump is it not all one tree?

Answer.—Yes.

So are the world, they are all grafted into that tree, which is death.

Question.—Did Jesus spring from that tree or not? He had to die. These two fig trees are the woman; there are two olive trees, which is man. Whether is Adam to continue in the tree of death or come out from it? He must come out from it; can he come of himself?

Answer.—No, he must be drawn by the Father.

Now if I go into any house, and there is the woman's writings, I am ordered to abscond, for what does any prophet want with any one's writings? I have never in my journey found any place like this, and it might be thought that I was angry with that man, but I am glad to see him act firm in his office, because I have no other command than this, that the law given is in force until another come, and the doorkeeper came and demanded my ticket. And of all those that have travelled with me, I have not found one that has done for me like the one who is now with me, but he is a forward man to prove the people. The man told him to mind his own business. I say the man acted like a wise builder; may I be found like him. I say he is fit for a trustee or any other office if he continue in the same way as he is, but if it be to the contrary he is cursed.

Thomas Frost, I am moved upon by that one immortal Spirit to put a question unto thee.

Question.—If he had obeyed him that were sent to him, whether would he have served God or man?

Answer.—Man.

Thou hast answered wisely, and let this be printed and sent to all the twelve tribes for a guide to all.

Question.—If a man lose his faith before his last breath, has he seed in him?

Answer.—No.

Question.—If a male child is circumcised and baptized, and one be not circumcised and baptized, whether is the nearer?

Answer.—The one who is circumcised and baptized.

Thou hast answered wisely.

Question.—He sent seventy out, did he give them power before he sent them out?

Answer.—It would not be of any use for them to go if he did not.

Well, I only want an answer, yes or no. He sent other seventy, and they are to go without purse or scrip.

Question.—Was he not of the tree of death? I mean Jesus?

Answer.—Yes.

Question.—Whether was the body of Jesus or the soul raised first?

Answer.—The soul of Jesus.

Question.—Now I do not want to take thee at unawares, was he not the first of the creation? And there is the two trees, is there not? Does thou understand me?

Answer.—I do.

Question.—Does not Christ say I was before all men, I was before Abraham? The second man is of the earth, that is sprung from the body of the woman, is he or is he not?

Answer.—He is.

I speak of Christ, which is God.

Written from the mouth of John Wroe by John Cartwright.

Sydney, 24th of 12th month, 1859.

Inquiry of Thomas Warren, of Little River, Braidwood, New South Wales. What is to be done with his child who is five months old, and he has not been able to pay for a person to come and circumcise it?

Answer.—If the parents, male and female, be covenanted, and the father be circumcised, then the children are saved by that until the child be twelve years old, then the child is left to his own will, whether he be circumcised or not, and must sign for himself.

(Signed) J. A. J.

Sanctuary, Sydney, 25th of 12th month, 1859.

Now there is one to be tried before you to day, and though his former sentence looks hard in the eyes of man, yet it is a proof that God is still with him, for he has kept his sabbaths, and worn his hair and beard, and if he had not been so kept he would not be here amongst you to demand a jury.

A jury of twelve were then chosen, John Wroe as chairman. John Donovan, trustee, was called to prove the charges, the communication in the yearly book for 1856, pages 47 and 48. The jury retired, and after considerable time found him guilty, but recommended him to mercy; he was then received back as a member of the church.

Now there is a great evil in regard to members going to hear preachers, as a lawyer listens to a witness against his client, that he may snare him in his words; so do ye with the preachers, but the preacher who goes out into the world brings two witnesses with him, which are law and gospel, and they of the world shall condemn him according to these two witnesses, and if he has these witnesses on

his side he shall overcome the world, for these witnesses are a wall reaching unto heaven; and if these two witnesses were not with me in America I should not be heard of in England again.

When I went to anoint Buonaparte, the Jew that was with me compassed me about; he wheedled and twined and twisted until he got the secret from me; and behold, how soon after was I made a prisoner of: and if I had not these two witnesses with me my body would have been a headless trunk under the guillotine. These two witnesses are the oil, and if I had not this oil with me I should not be able to overcome all that has come against me.

I have been made the instrument of reforming abuses in many nations, even to turning pictures with their faces against the wall. I have had to live in the fields on blackberries and nuts, to show that the people should do the same, and it was brought to pass. This is what I was brought into the world for, that it might come on me the first, for I was chosen for my office before the world was, that is before the bodies of men were formed. But do not misunderstand me, or think that I place myself above Jesus, God forbid, for Jesus is the firstborn, the heir of the immortal world, and he was the heir of the incorruptible from above.

There are three churches, the seed of Abraham, the Gentiles, and the seed of the bond-woman, and they have all separate days to worship on; the bond-woman's on Friday, the Hebrews on Saturday, and the Gentiles on Sunday, but the bond-woman's son shall now be cast out from the other two.

Now neither of these three are children of the promise; the Jews sought to claim it; they said we are Abraham's seed, not born of fornication. We have one father, even God. But what says Jesus: "I know ye are Abraham's seed, but if ye were the children of Abraham ye would do the works of Abraham."

Now these refused the oil though they had the

lamp; the Gentiles refuse the law. Now these are all servants, but the servant knoweth not what his lord doeth, but his friend knoweth, but he that keepeth my commandments loveth me; and I say where the commandments are not kept there is no love, for one is proof of the other; and although you have both lamp and oil, yet if it is not lit by that immortal Spirit ye shall surely die.

How often have preachers of this revelation stood up and declared their body would not die?

Now I ask thee, John Cartwright, if the oil burn out of the lamp will there be light? Or if one of the house of Israel lose his faith can he live?

Answer.—He cannot.

Then do not those set themselves above their Maker? All religions are grafted to one stock, but a tree does not bear of the stock, but of the graft.

And now I say in the name of God, that if either Jew or Gentile will receive you ye have no business in this church. Go to a Protestant church, and they will tell you that if you will shave off your beard, and change your ideas, they will admit you.

Now this is set as the clothing, and there is no command against any man or woman, or preacher, as regards clothing in the world, but as respects their own sabbath; but let every man walk circumspectly, that he give no offence to Jew or Gentile. But remember one thing, let all former commands be on our minds, for there are to be many in the house of Israel who are not Israel, to prove Israel by.

Many are ashamed of their dress before their fellow workmen, whether collier, shepherd, or mason; but they who are of Israel will be bold as a lion, though amongst ten thousand.

The Jews keep not the law, though they profess to believe it, for the Scripture says they offer sacrifices on the mountains under every green tree, with abominable broth in their vessels, and swine's flesh between their teeth; but sacrifice is prayer, for every prayer is a sacrifice to God.

But now ye have your prayer altered, and let us always pray; and how are we always to pray? By having it on our mind, for the man at his labour, and the woman at the wash-tub, by having it on their mind, are both praying to God.

Now about images, it is said ye shall not add to the word.

The Bible was here read, and the messenger declared that it had no reference to pictures of trees, or shrubs, or plants, but only living animals, and though these were on the raiment they could not be shut out.

I have stood up at many places and declared that I seek a wife, yea even two wives, but not as the Jew, two wives that can be handled, but I want one mortal woman that can be handled, that she may cleanse me of that which I was conceived in, for are we not all under the transgression of our father Adam? Paul says death reigned from Adam to Moses, even over them that hath not sinned after the similitude of Adam's transgression.

Now, John Cartwright, as thou art a teacher and preacher of law and gospel, what difference was there between those who had not sinned after the similitude of Adam's transgression, for according to the words of Paul some did not this and some did?

Answer.—One lived, the other died.

Question.—Who was it that lived?

Answer.—Enoch.

Thou hast answered rightly.

Question.—Then where transgression is, what is required for the salvation of the soul?

Answer.—Repentance before death.

Thou hast answered wisely.

Question.—John Cartwright, there are five wise and five foolish virgins; where are these foolish virgins amongst?

Answer.—In the house of Israel.

Question.—Then has not the house of Israel oil alike?

Answer.—Yes.

Question.—Then how comes it that one is foolish and the other wise?

Answer.—I cannot answer.

This is the answer of the Spirit, because they do not the work of God, and they find fault with others for the things they do themselves.

Now concerning music, they who stop the music transgress the law, for music was used at Melbourne House, that it might be a rule to follow; and if ye will give your hearts to learn, thus saith the Lord: People of the world shall teach you; and when the music begins, let the females be heard a distinct voice from the males, for it shall yet come to pass that music shall be so perfect among you, that the members shall be known by the sound; and although you buy your instruments, yet you are to be subject to the teacher, and the teacher to the law, the same as the preacher.

O that we may all receive oil to keep us, for if we lose this oil it is death. See how Abraham cried for his seed by the bond-woman. O that he might live before thee, and God has hearkened to the prayer, for the bond-woman's seed shall live a thousand years in blood. There are those that will take the covenant, and in ten minutes put on immortality. And is not the mercy of the Almighty great, for though a man murder another, yet it is possible for him to put on immortality.

And I tell you that your houses shall be searched by governments to see if there is anything against the law of the land, and it shall be that no part of Scripture shall be hid from you, for the house of Israel will be a diadem on the crown of Jehovah.

(Signed)

J. A. J.

Sanctuary, Sydney, 26th of 12th month, 1859.

Now I speak to parents: Ye stop your daughters from marrying with the world, but do ye not know that the seed is brought by mixture of marriage from among the world? Did not Jesus come of Ruth the Moabitess, as well as Boaz the Jew? So that he came by marriage of Jew and Gentile.

Remember the male is the head of the mortal house, whether ye be covenanted or not. But I allow you this, that where the husband is in the covenant he cannot upbraid the wife, and this is the only difference, for is there not all manner of bad characters in the house of Israel as well as among the world?—but where the husband is wicked nothing can make peace for the female, there is only one way for her to overcome. In what way, saith the Spirit? to walk in the light, as Christ is light, for he is over all stars and all worlds. If a man be a breaker of the law, is not the magistrate head, and the wife can now claim to be separated. Moses allowed two wives because of the hardness of their hearts, but from the beginning it was not so.

He then put it to the meeting, that those who were willing for their daughters to marry with the world should stand up, and those who were not were to sit down. All stood up but three. He then brought forward those three to state their reasons, which they did, but was not considered satisfactory. Then the messenger said, from this day and henceforth there will be no more inquiries received touching this matter, for all are at liberty to choose whom they will; for though they bring forth of the Gentile seed, look at the glory of incorruption; and behold also the far greater glory to the seed of Israel—immortality.

The former number four began with the shop company, and behold they increased in riches and wealth; they got iron boxes to keep deeds and papers in; they even went so far in prosperity, building houses

and gates, that even government regarded them with a jealous eye. But they leagued together by deceit, and they got the writings and property all in their own name. Their creditors came down on them and seized. The government sent their commissioner from London; he demanded the keys, but they were refused. He then sent for a sledge hammer and burst the door in pieces, and it was then shewn that all was in their name.

They paid their creditors of the world, with money and expenses, 30s. in the pound, while the creditors of the house of Israel were paid but a fractional part; but of all these where are they? All gone but one, and even he is dead, but I rejoice to say he died in the faith, and that was John Stanley.

There are inquiries from various parts, women wanting their own image, but are the house of Israel children again? But am I in God's stead? If the womb be closed it is God that will open it at his appointed time. But do not ye break the law by tying up cloths to make an image for your children; but do you know what ye ask for? Do ye consider the evil and trouble of those brought into the world?

The number four backed the report, gave out that John Wroe had twelve virgins to sleep with to gain their own ends, that they might have all in their own hands. They sold a place for fifty pounds which cost three thousand pounds, for no person would bid, and the sale was kept a secret from the members by John Stanley.

Now, Robert Longmore, I will ask thee a question: The leader of the house of Israel goes on the top of the house that was building, and he has some words with another member in Israel, and throws him down and murders him, which would thou follow if there was another leader came up, the murderer or the leader?

Answer.—I would follow neither.

Question.—Then whether would the children of

Israel, if they stood still, conquer their enemies if they followed not a leader?

Answer.—They would not conquer.

Thou hast answered wisely.

Question.—If John Wroe be that man does thou think there was malice in his heart?

Answer.—No.

This is as wise as thy former answer.

Now remember Moses when he was a child; look at the difficulty his mother had to preserve him; and when he was come to man's estate he saw an Egyptian and an Hebrew quarrel; in the heat of the moment he struck the Egyptian, and killed him.

And next day, behold two men quarrelled; the same one said to Moses: Intendest thou to kill me as thou killed the Egyptian yesterday?

Moses fled his country; he went into a strange land, and into the service of a priest; he pleased the priest so well that he gave Moses his daughter, and I have never seen or read that Moses had any other wife.

Now the number four, with their friends, gave out that John Wroe fled from his country, but he never did; through all persecution he stood it out.

Now there is another matter: the trustees met at Melbourne House, and they conferred among themselves, that there was great boasting about what this person gave and that person gave, and to stop that they wished the rest of the building finished from the treasury, but I answered them as the prophet of old answered: Saul, what meaneth this bleating of sheep and oxen? He answered to sacrifice before the Lord; but is not obedience before all sacrifice?

(Signed) J. A. J.

Ballarat, 26th of 12th month, 1859.

Jane Jones, female trustee, inquires about the width of robes for stout and slender members.

Answer.—Robes are to be wide widths for stout members, and narrow widths for slender ones.

Question.—Whether should the male or female trustee take the seals, and who are to deliver them when they take the covenant?

Answer.—Whoever administers the covenant is to have charge of the seals, and to deliver them to the person when they have taken the covenant.

Question.—Are children about fourteen years of age to have robes made the same size as grown members?

Answer.—No one to have a robe until they be twenty years of age.

(Signed)

J. A. J.

Sanctuary, Sydney, 26th of 12th month, 1859.

There is a law, when the tribes are appointed that they are not to marry out of their tribes, but as yet the tribes are not distinguished one from the other. So that there is no tie upon any woman or man marrying whom they will; but are they not to make choice of a covenanted member rather than one of the world? But remember this, all that are in the covenant, though they are the seed of Israel, are not children of the kingdom.

Jesus said to the Jews, I know ye are Abraham's seed, yet other sheep I have which are not of this fold; them must I bring in, and when Jacob went to seek a wife, the Spirit of the Most High fell upon him, and he prophesied. "Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them."

Now there were three flocks, as there are at this day three churches—the Hebrew, the Gentile, and the bond-woman's church; and when Jacob demanded his wife, Laban told him it was not the custom of the country to give the younger before the elder, so he had to serve for two, that the temporal might be a figure of the spiritual.

There is a great deal of professed love of God at the present time, but it must be proved, as Peter's love was proved. Did not Peter boldly say, "Lord, thou knowest that I love thee?" but where was that love when he denied his master? Did not three females testify against him that he had not this love? But it shall be proved that they that do his commandments will have this love, and that he will pour out his Spirit as rain upon you that seek to do his will, so that the world shall say ye are mad.

The former number four sought wives and husbands for their children among the world, and not among members, but they discovered their mistake too late. Lust comes from the parents to the children, and is continued in the seed, but does not God say he will make you pure? I want these two women to purify me; I seek them in every place, yet I am not faithless, but believing that God will give me them in his time. But do not misunderstand me, I want not two mortal women, but I want one that cannot be handled, and who is she? Jerusalem above.

Now before man was placed on the planet there was a division took place before the seed was placed in the womb. The Scripture says a certain man had two sons, Christ and Adam, the Spirit of Jesus, heir of the immortal world, which came forth four thousand years after the spirit of Adam received a body.

Now the inheritance was divided by death, the death of the body, one for incorruptible, the other for immortality. And Jehovah sent forth a command for his eldest son to come up to him into the heavens, that he might receive of his glory. And

this I say, that there is yet a greater glory than man being made immortal; he (Jehovah) said to his Son, I have glorified thee, and will glorify thee again. Enoch was taken from the earth, Elijah taken from the earth, but the glory to be revealed is above this.

Now there is no law to shut out half members if they attend one sabbath; but this I say, that if they have the oil given them they will keep the two. Look at what the Lord is now doing in Ireland and America; people, when that oil comes upon them, kneeling down in the very streets, and crying out for the salvation of the soul. The Catholics tried to appropriate this to themselves, but it was found to all the Gentile churches alike, and was no respecter of names.

Now hear what the seven spirits saith unto the sixth church: this oil shall be given to you as fast as ye are prepared to receive it.

Now I will tell you that that many of you do not know, that Buonaparte was anointed in the midst of a congregation King of France and Italy; and is his faith in the visitation not as great as some that are numbered in Israel? Some are great and lofty, and of dominant spirit, but was not Samuel Walker a great man? He got the affairs of the society into his hands, he borrowed money from the members, and he went insolvent on more than £1400, but did not his acts prove him?—he took advantage of a lunatic woman, and it was proved that he was the father of her child; and before his career was closed even the stench from his body was intolerable to bear.

Now this command I give you, that ye lend not money one to another, but if one be poor give it to him, for if money be lent it will drive him that borrowed and him that lent out of the house. But why will a man get in debt? Does not he that gets in debt put his hands in another man's pocket? But what is all my travelling from place to place for, that I might overcome the evil that overcame me;

and a man's conscience shall accuse him of that evil. It is but a short time to the resurrection, and then shall all the wicked deeds be made manifest—the accuser and accused face to face, and they shall stand self-condemned.

I would not be at this meeting this evening were it not for my promise, but God has given me strength to fulfil it; and as I do so do you fulfil your promises, and be not sayers but doers. Look at the dry weather in all nations lately, but where I have been there has been rain followed; but as the parched herb and grass want the dew from heaven to water it—as the corn wants the refreshing showers of rain, so do I want God's Spirit, that I might have strength to fulfil my office.

Written from the mouth of John Wroe by John Donovan.

The same date.

The messenger spoke as follows:—I stand here with my head covered, and my rod in my hand, and I declare in the name of the Lord Jesus Christ that thou, George Dobell, are to be doorkeeper of this body; William M'Crea, judge of this body, and John Donovan, trustee over the county of Cumberland. And I tell you further, that John Donovan has done wrong in not appointing some one in his place. What shall I liken him to, but to a woman who leaves her husband, and lets him go whoring or what he likes.

I am bold, but no bolder than I have authority for; but I am to do what I have now done though the whole house of Israel rise against it.

(Signed)

J. A. J.

Sanctuary, Sydney, 30th of 12th month, 1859.

Friday evening.

If a member of the church be overcome, let him examine himself whether he has used that prayer which is given unto him, for does he not say that he will give all thing to those that ask for it? And all things are contained in that prayer that mortal man requires; but how is it ye do not receive it? Because ye ask amiss; ye must ask for the other Comforter, for he says I will not leave you comfortless, but will send you the Spirit of truth, for without the Spirit ye can do nothing.

Both Jew and Gentile offer sacrifices, which is prayer, but is it not to die to get the soul?—but this prayer is abomination to the life of the body. The woman prayed to be fed with the crumbs which fell from the master's table. And the house of Israel is as this woman, fed on the crumbs that Jew and Gentile reject, and which the whole world refuse.

Robert Longmore, I will ask thee a question:—Whether are those that die in the faith of the salvation of the soul grafted into Christ or Jesus?

Answer.—Jesus.

Thou hast answered wisely.

Then if a man abide not in Christ he is cast forth as a branch that is withered and cast into the fire. Now are they not casting them forth daily as soon as the branch leaves them into the grave to be consumed? Now how many, Robert Longmore, abode in the vine from the beginning?

Answer.—Three; Enoch, Elijah, and our Lord.

Thou hast answered right.

This is all that is recorded, though there were many more. I would have asked many if they have said their prayer but I am not allowed, for prayer is to be a secret between God and him that uses it.

Now, Robert Longmore, if a man rise from bed, and his wife ask him if he has said his prayers, has she a right to do so?

Answer.—No.

Thou hast answered right.

The Scripture says when thou prays shut to the door of thy closet; this is to shut the door of thy mouth, that nobody see thee utter that prayer. Philip said, Lord, shew us the Father and it sufficeth us. Jesus said, He that hath seen me hath seen the Father. Believest thou not that I am in the Father, and the Father in me, and when man is made immortal then shall he see the Father. Job said yet in my flesh shall I see God, but it was Jesus, his seed, that accomplished this.

Now, Robert Longmore, I will put this question to thee. It was formerly in the writings that we were not to have likenesses of trees and plants. Now whether is it better for those who keep the former command in view, or those who have these likenesses, which is now allowed by the law?

Answer.—Those that keep the former command.

Thou hast answered right.

Now look at the misery many mothers will be in when they see their daughters going out buying the last fashions, and patterns with likenesses on, yet they cannot stop them.

Question.—Robert Longmore, what difference is there between an officer appointed by ballot, and one appointed by divine command?

Answer.—I see none, they are both according to the word.

This is the difference, he that is appointed by divine command, he receives his office in immortality, and it is only himself that can put him out of that office, that is if he break the law, which is to be proved by three witnesses; and if the three witnesses come against an officer appointed by ballot he loses his office the same, if the charge be proved.

Now I tell you before it come to pass, that there will be no pay for ministers, they shall be fed by love, and not as the hireling. Ye will know this

when it is brought to pass, but the Almighty knows it before, and brings it to pass at his appointed time.

Robert Longmore, if a woman, a member of this society, cannot read, who is to teach her?

Answer.—Her husband.

Question.—If she has no husband who is to teach her?

Answer.—Her children.

If her children cannot read who is then to teach her? This is the answer: the priest or reader is to teach her.

Now concerning marriage, ye are to use the ceremony of the Church of England, and afterwards the ceremony of the house of Israel; but if you get married according to the law of the land you shall not get registered by the form of Israel, but where the marriage by the house of Israel is not recognized by the law of the country you are in, then ye must be married by the law of the land, and afterwards by your own form, but not registered.

Now I have but a few times to meet with you, but many shall see me again, for people will not think much of going from here to London, for it will be as if there were wires across the sea, and the whole earth shall be brought together as one market town from the adjoining country, for ingenuity is only in its infancy, for the Spirit of God will teach man, and mighty things shall be accomplished.

When I was first brought forth at Bradford they refused me to enter their private meetings, but I commanded a man to go to a certain gentleman for two swords; he said he did not know if the man had any swords, but he went as ordered. When these swords were brought all had to pass between them. John Burnley said many a time he would not, but at last he did. All passed but two, a man and woman, and they went by a side passage; they both died shortly after.

Now I have to labour about the prayer, and I do so that ye may understand me, for many are weak,

and will fall away through transgression, but is there not a fiery trial before them? Will not the prayer be abomination to them? But is there not a difference between those that fall through transgression and keep the faith, and those who fall and lose it?—certainly there is, which shall be proved at the resurrection.

Now there is John Cartwright at my hand; he knows what I told him last time, that God would prosper him according to his desire if he left off those deeds he had done. He says he has not been snared since with women, but has he not been overcome with drink? And I now tell him that I have seen him on the edge of a precipice, with the edge of the bank rotten under his feet, and what I said to Alexander Rennie I say unto him. He puts trust in his pledge, but let him put trust in his prayer; is not this evil that is with us, is it not as a dispute between two parties, but if we seek by prayer we shall overcome. I have seen fathers and mothers give way before their children before they were twelve years of age, and allow the evil to reign, but woe to those that do it. My words are swallowed up at present, but it will soon come to pass.

Written from the mouth of John Wroe by John Cartwright, Robert Longmore, and John Donovan.

Sydney, 31st of 12th month, 1859.

This is a command, that the house of Israel is to marry by the laws of his country where he dwells; and if the laws of that nation where he dwells allow him by his own creed, he must use the same words that their laws demand, and that is the ceremony he is to make a return of, and not a return of the ceremony used in the house of Israel. There is no tie on the house of Israel where they marry.

(Signed) J. A. J.

The following extracts were spoken by John Wroe during the time he was preaching at Ballarat, 30th of 10th month, 1859, Hobart Town, Tasmania, 4th of 12th month, 1859, Launceston, 11th of 12th month, 1859.

I am glad that I have lived to see that fulfilled what I declared the last time I stood up at this place, which was that there should be engines to draw the gold out of the deep pits, and townships formed, and houses built. Now the text this afternoon is John xv. 5, 6.

I want two wives, but not two as a many in these colonies have. I know a many think that because they are transported from other nations, that they are at liberty to marry again. But I say in the name of God it is wrong, and it is contrary to law and gospel. The one I want is a Jewess, who has her sister with her; that is one I can handle, and the other which I cannot handle. Further I say this war will be a religious war, and the lion and eagle will go together, and break down the walls of China to clear a way for law and gospel to go through it, and it will go through all nations the same.

The time is here that ministers of all denominations which are hirelings are going to be tried, as they are not to have anything, but each from his own congregation, then it will be seen that there will be less in number than at present.

